

GSPK The Good Samaritan Project in Korea.

Take care of Him: and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? Lk. 10:35-36.

Christmas 1951

Dear Friends:

It has been eighteen months since the horrible war in Korea began. Poverty, disease and death have been sweeping the country. Now another cold winter is there and the people without shelter, blankets and warm clothing are suffering in sub-zero weather.

For my people in Korea, I want to thank all of you my friends, for your continuous prayers, sending tons of clothes, money and many other things during the past year. I've received the total amount of \$2,519.34 from many of you and forwarded the money to the needy Christian friends and ministers in Korea by the Presbyterian Board of Foreign Missions and missionaries. Every one of the receivers has been thankful with tears. Your offerings have helped to continue the lives of about 300 people. I wish you could read the letters from them.

However, the needs of Koreans are very great, but the capacity of our help is limited. Because of this, I have been praying for guidance as to how we can help the helpless people most effectively. I have decided to go back to Korea next June or July. I know it will be hard and risky, but I will be happy to be with my people even though I give my life for them and our Lord. I will try to feed the hungry, clothe the naked, comfort the mourners and testify for the light and love of Christ. I know there is a great power of God only when we consecrate our lives completely. I will leave the family here and go alone.

On November 26, 1951, Dr. Arthur C. Prichard and I went to New York and had a very important discussion with Dr. John Coventry Smith, the sec'y of Far Eastern section of the Board of Foreign Missions of the Presbyterian Church, U. S. A. Mission in Korea. After a long meeting, it was agreed that I should go back to Korea and re-start my work.

† Rev. Edward Adams, the head of Korea Missions

The vital project is as follows: (1) For me to return to Korea and make myself available for the Korean Church's work; (2) To establish a Center of Rural Evangelical movement; (3) To train the rural leaders to guide the people in spiritual and practical life; and (4) To organize units and groups of the people for a commonwealth and self-help in which no one shall be left alone to suffer and starve. Although this is the worst period in Korea's history of about 4000 years, it could be the best chance for all Good Samaritans in America and Korea to stretch out their arms and save the lives of the suffering masses. By such a movement, we may be able to answer the Communists' challenge and show the world that the love of Christ is the only way of life. As Jesus our Lord fed 4,000 people out of seven loaves of bread and two fishes, we will take care of ourselves only if we can have strong unity in Christ. We will teach the farmers how to raise better crops and cattle. We will train them how to treat their wives, husbands and children. A New Life can be started. They can learn to live by giving and sharing instead of trying to grab and get for a selfish life.

The next problem is, how to have financial support for my work. My family and I arrived to this country on January 6, 1949. Since then I have spoken about 770 times. Approximately 86,000 people have heard me. Among the listeners, some 2500 friends have signed their names on my guest book desiring to help the Koreans and my work. We believe a thousand or more of these willing to support our work in Korea. As the Presbyterian Board has made no provision in it's budget for the project, it will be a separate adventure, not a project of the Board of Foreign Missions. Contributions received will not be credited towards the Board's benevolence quotas. We want no gifts diverted from the Board's benevolence.

In order to carry out the project, we'll need a simple way of organic function. Therefore, several friends in Wheeling and vicinity got together on Dec. 3, 1951 and organized a group as follows: The Name: "GSPK" (The Good Samaritan Project in Korea). The executive committee members: Chairman: Dr. Arthur C. Prichard, pastor of the Warwood Presbyterian Church, Whg. W. Va., Treasurer: Mr. C. C. Phipps, principal of the Warwood High School, Whg., W. Va. Dr. Claude K. Davis, Field representative of the Board of National Missions Presbyterian Church in the U. S. A. Sistersville, W. Va., Dr. Martin L. Gerhardt, Pastor of the 1st Presby. Church, Whg., W. Va., Dr. J. Harold Gwynne, Pastor of the 1st Presby. Church, Martins Ferry, O., and Dr. Charles W. Pindar, synodical executive in Ohio. The Advisor: Dr. John Coventry Smith, secretary of

Far Eastern section, Board of Foreign Missions of the Presbyterian Church in the U. S. A. The Committee Members: Rev. Stanley T. Banks, Parma, Idaho; Rev. Varre A. Cummins, Bloomsburg, Pa.; Rev. J. Kenneth Cutler, Toledo, O.; Dr. John F. Lyons, McCormick Seminary; Rev. Paul T. Dahlstrom, Congregational Church, Detroit Lakes, Minn.; Dr. George A. Fitch, YMCA secretary; Mrs. George A. Fitch, Journalist, Leonia, N. J.; Dr. Arthur A. Hays, Washington, Pa.; Rev. Jesse R. Houk, West Middlesex, Pa.; Rev. Gerald R. Johnson, Toledo, O.; Rev. Harold W. Kaser, Canfield, O.; Dr. Edwin Kagin, Macalester College, St. Paul, Minn.; Rev. T. M. Kingsley, Cut Bank, Mont.; Rev. Robert W. Kirkpatrick, St. Albans, W.-Va.; Rev. Res-sell Lynn, Manhattan, Kans.; Dr. E. M. Mowry, Waverly, O.; Rev. Roy W. Peyton, Independence, Kansas; Dr. Richard E. Plummer, Board of Christian Education, Philadelphia, Pa.; Rev. Mebane Ramsay, Hagerman, N. M.; Rev. Lawrence E. Schwarz, Topeka, Kans.; Rev. F. Lawson Suetterlein, Providence, R. I.; Dr. Harold B. Walker, Evanston, Ill.

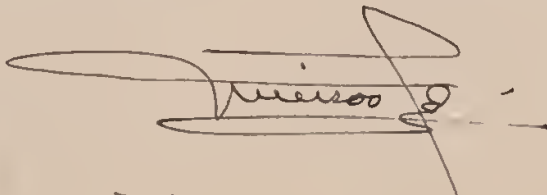
As I plan to go back to Korea as soon as my present speaking engagements are completed (June or July) the executive committee members and I suggest that those of you friends who care to do so, to start your contributions from January, 1952. Then, out of the accumulated fund, I will be able to start the work as soon as I go back. You are invited to give whatever you wish: (1) One dollar a month; (2) Five dollars for each month; or (3) More than five dollars for each month. It may be more convenient for both you and us, if you can send your checks in two or three times a year. As long as I am in this country, I will take care of the work of secretary. Afterwards, another secretary will be appointed.

The News of Friends from Korea: (1) Dr. Kyung Chik Han and I were at Topeka, Kansas in April and had a good discussion about our work in Korea. It was good to be with Dr. William N. Blair, one of the great missionaries to Korea. When three of us were speaking for a united church meeting, Dr. Blair said, "I raised these two boys." (2) Mr. Dong Wan Hyun, the General secretary of YMCA in Seoul was in our home for a few weeks. After a speaking tour of a few months in America and Canada, he left Seattle for Korea by "Flying Scud", a freighter on Nov. 20th. He took about eleven tons of clothing for Korean relief. He will be a real Santa Claus for the needy Koreans. (3) According to a letter from a Korean Army officer, there are about 290,000 Christian Korean soldiers. They hold group prayer meetings before going into action and sing hymns and pray when they gain any hill or objective.

THE NEWS OF THE FAMILY: (1) In January, 1951, Soonoak, Johnnie and I went to Niagara Falls, Canada and obtained permanent visas and returned the same day. (2) Mary Alice is in the second year of Westminster Choir College, Princeton, N. J. (3) Johnnie won the first prize in the Safety Traffic Poster Contest in Ohio county in May. (4) Young was graduated from Macalester College in June, and is taking graduate work there now. Both Soonoak and I went to St. Paul, Minn. to see the graduation. (5) The same College honoured me at the Commencement with a degree of Doctor of Divinity. Dr. Edwin Kagin, the former principal of my grade school at Chungju, Korea about 40 years ago, presented me to the people. (6) I have finished a manuscript for a book of my own story named, "A KOREAN'S FIGHT FOR FREEDOM" and sent it to a publisher. I hope it will be accepted and published -sometime next year.

As we look forward to another unknown year of world crisis, we can hardly expect peace and a better future. But the peace which was given by the King of kings is different and always with us whether we are on a battle field or in a concentration camp, because our foundation is the Eternal Kingdom of God. Therefore, let us be joyful and praise the Birthday of our Lord Jesus Christ once more. If you go to Korea, you will hear more Christmas carols than in any other nation in the world. Here we wish you all, A MERRY CHRISTMAS, AND A HAPPY NEW YEAR!!!

Address: 529 Warwood Ave.,
Wheeling, W. Va.



Sincerely yours,
Johnnie, Mary Alice, Young,
Soonoak and Minsoo Pai.

Jan. 5, 1952

Dear DR. & Mrs. Smith: Sorry I lost your address and missed to send this letter sooner. If I did, you can use the extra one for somebody else. It was good to see you in late April. Tell me how the drama at Lawrence was pleased.

Dec. 1951

FAITH THAT SINGS

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That first Christmas anthem, "On Earth, Peace; Goodwill Toward Men," rendered by the heavenly host of angel voices, was a song of faith. Peace on earth, there was not; Goodwill among men, there was too little. Yet that angelic choir dared sing that, because a wee, helpless babe was born in an humble home, in an inconspicuous corner of the world, peace could supplant fear, hatred could give way to goodwill, sorrow to joy, despair to hope and enmity could be swallowed up in love. These two thousand years have failed to see a full realization of that prophetic song, but there is abundant evidence of its fulfilment in the lives of some of those who have become followers of that Babe of Bethlehem. He puts a song into the believers heart--a song of faith inspite of war, victory in the face of defeat and triumph over all.

During the year that has passed, while our hearts have ached because of war and intense suffering in Korea, we have rejoiced and truly marvel at the fortitude and courage and cheerfulness of the Christian people in that little land. In war-torn Korea there is faith--faith that not only endures, but faith that sings. Miss You-Du Kang, my lovely co-worker in Wonju, writing of her flight at Christmas time last year said, "I came to Pusan by boat from Inchon. There were 3000 adults besides children. No one could count the children--just like the sands of a river bank! There was only one toilet for all those multitudes and not enough water for drink or wash. Just the insects had a feast! Anyway, we, my group, sang the Christmas carols in the early Christmas morning at the bottom of the ship. We sang and sang until our throats were choking with thirst!"

Dr. Charlie Stokes accompanied 330 Methodist refugees in four box cars last winter, from Taegu to Pusan, fleeing from the Chinese communist invasion. It was miserably cold, they were so crowded that only a few sick persons were able to lie down. The trip took sixty hours though it was only a distance of 100 miles. There was suffering, and there was death, but he said, "Every day there was a worship service and many of the long hours seemed shorter as we sang familiar hymns along the way."

Many stories come to us of how our pastors, Bible women and other Christians, refugees themselves, are ministering to refugee groups, building up Christian groups in non-Christian villages and bringing cheer to men in hospitals, and prison camps. Christian songs of faith are resounding from miserable huts, crowded camps, outdoor Sunday Schools, in prisons and hospitals. Dr. Appenzeller tells of visiting a Prisoner of War Camp, the chaplain was leading singing and those young communists, who had once been taught that there is no God, were now joyfully singing, "Jesus Loves Me"--a song of faith and redemption.

A visit to one of the refugee orphanages on an island south of Korea found that group of homeless lads meeting for Sunday School and their voices raised in song, lustily singing, "Heavenly Sunshine." They sang and prayed and trusted God so completely, the village people were touched and came to Bible classes to learn about the God of these little boys. What kind of a God did they have to make them so happy and cheerful.' Mr. L. P. Anderson writing about an orphanage in Seoul says, "When the children first came they either slept most of the time, or just sat perfectly still without taking any notice of anything. But little by little responding to the mother love, which they are getting in good measure, from the lovely Methodist women in charge, they are singing beautifully. Mrs. Choi said, with a twinkle in her eye, at first they would not even fuss and fight or play or sing, but after three months, they do all these with a vengeance. They sang for one of the chaplains who was taking tape recordings to send to America for broadcasting. Their selections were, "Onward Christian Soldiers," "Jesus Loves Me," and "Silent Night."

Songs of faith arise from Methodist institutions refugeeing in Pusan, and carrying on bravely in crowded and temporary quarters. Pete Spitzkeit told of attending Seminary commencement last August, said, "The service was climaxed with the majestic singing of "A Mighty Fortress Is Our God." Recently sacred music for the Seminary and church choirs has been requested from Korea--the volume of their song of faith is increasing, not diminishing under war conditions. During the recent visit of Bishop Moore and Miss Billingsley to Korea, the General Conference welcomed them and honored their newly elected Bishop Hyunki Lew with a lovely musical program, which Miss Billingsley says was wonderful. The Conference closed on a high note. Preachers, appointed to their charges and going out to difficult and colossal tasks, stood and sang, "Jesus I My Cross Have Taken, All to Leave and Follow Thee," This is their consecration, and their song of faith, for they know they go not alone.

Ewha University music groups have brought cheer to army groups, enriched services of worship and helped keep up courage in many places. Ewha, housed in thirteen huts of board walls, tent tops and dirt floors, on a terraced hillside in Pusan, daily demonstrated faith that sings. Bishop Moore, writing of the service he held at Ewha, says, "On a muddy, wind-swept piece of ground 700 girls stood singing, "Out of My Bondage, Sorrow and Night, Jesus I Come"! The place was in south Korea and the singers the lovely Korean girls who compose the Ewha student body, Driven by a brutal and unwarranted invasion from their campus in Seoul, the Capital City, there they stood in exile, but still singing. Refugees every one of them, bearing burdens that would crush a less heroic people they gallantly carry on classes in tents without floors and meet for chapel in the out-of-doors, because in this city of nearly a million refugees there is no building available. Dr. Helen Kim, interpreted my message. The students stood shoulder to shoulder in a light mist of rain, listening eagerly and then sang triumphantly, "Jesus I Come To Thee." I have witnessed many moving sights as I have gone up and down the world, but the sight of those heroic girls singing in the rain will never fade from my sight. You simply cannot defeat nor dismiss a people of such heroic mold."

each day's sessions, for his "distinguished contribution to the Korean people." Dr. Fitch was a nonsectarian professor at Chosun Christian College prior to World War II and returned to Korea in 1947. The citation says that owing to his efforts 22 Y.M.C.A. branches have sprung up in Korea, and that in earlier years he befriended many Korean leaders who were living in exile in China, "providing sanctuary, assistance and Christian encouragement during the dark days."

Korean President Seeks Aid

[EDITORIAL CORRESPONDENCE]

Pusan, Korea, December 6.

PRESIDENT SYNGMAN RHEE wants the American people to know that Korea appreciates their desire to help in this crisis, that relief goods are greatly needed, and that his government does not approve restrictions on the sending or distribution of assistance. In an exclusive interview given *The Christian Century* this morning, President Rhee said: "I want the American people to understand that I tell the United Nations to let those who want to help us send their gifts freely and to permit the goods to be distributed by the representatives of the same group in Korea. If they will label their gifts, these designations will be respected in the distribution. Those who give have the right to designate those whom they want to help. More people will give that way, naturally."

The 76-year-old president of Korea received Henry D. Appenzeller of Church World Service and me in the living room of his small brick cottage. He wore a brown business suit with a gray sweater under his coat. The weight of his years and his responsibilities rests heavily on his shoulders, yet he received me kindly and with dignity. In answer to a question, he said at first that Korea greatly needs Christianity, and that he hopes ways can be found to send many more missionaries to his land. "Ever since my early relations with Christian missions, I have felt that Korea needs Christianity," he said. "This is especially true in these days of peril. The spirit and the prayers of Christians keep our people comforted and encouraged. Christianity brings great strength to people, especially in a time of suffering like the present. When we had to leave Seoul and there was not a ray of light anywhere, prayer was a sustaining power. What was not humanly possible, God has accomplished. I see God's hand in our victory. If God is for us, who can be against us?"

Do the people, I asked, understand why the Communists are eager to kill Christians? "They do," President Rhee answered. "They all know what the Communists did to Cho Man Sik, the Niemöller of Korea. He was a great Christian leader who was taken in North Korea in 1945. For a long time the Communists treated him leniently, but since the beginning of the war, he has disappeared and is believed to have been killed. He was an aggressive Christian leader. The whole nation knows of his fate and worships him. He could have been the president of a unified Korea." President Rhee mentioned Catholic and Protestant bishops and others who have been martyred or have disappeared in Communist hands. This sacrifice is widely known.

I said that Christians in America and other countries have been greatly moved by the sufferings of the Koreans and their gifts of clothing are a sign that they want to help. Is this help welcome? Should it be increased? President Rhee replied that the shipments already received had been deeply appreciated, but that only a beginning has been made. He said something should be done to repair the "40-year blackout" imposed by Japanese rule on American concern for Korea. He cited instances where in time of famine the Japanese had denied that anybody in Korea was in need. Then he said: "I look on these relief supplies as a symbol of Christian brotherhood. If all the Christian people of America had the chance to see the actual situation as you have seen it here in Korea, their big hearts of love would overflow for my people."

Then President Rhee was asked: What do you think of the United Nations policy of channeling all relief to Koreans through official channels? According to this arrangement, church and other relief agencies can collect clothing in America but their representatives cannot supervise its distribution over here. Is this necessary or desirable from the Korean point of view?

"I am told," the Korean president answered, "that Roman Catholics and Protestants and this group and that will want to distribute clothing and that some will get too much and others nothing. This must be compared with the effect of the pooling system, which has been disastrous. We have tried it in this year and a half of war. How much goods has actually been distributed by the U.N. method? Where are the goods? Some have been distributed, but others are said to be in warehouses. I do not accuse the military people for not delivering the goods, for they must give priority to military supplies."

"But I am in position to know the inside story of this relief question. People of every group come to me. I hear the official story, which is that all these groups contend for the privilege of distributing relief, that this will result in inequalities. Let us run it, says one group, and Let us run it, says another. So last winter when things were very bad I said, 'Let the Koreans run it. They know better what the Koreans need and how to get it to them than people can who are thousands of miles away.' I urged that a committee be set up on which all the groups that are interested in relief be represented. This was done, and it was called the Central Relief Committee."

When Mr. Rhee was reminded that Church World Service, which has given hundreds of thousands of pounds of goods for distribution through the pool arrangement, has now lost its access to its sources of supply, the churches of America, he said: "Things are all tied up now, and yet the goods are not being delivered in sufficient volume. I know that too many cooks spoil the soup, but we want to straighten this situation out somehow."

"The Red Cross people came to see me," President Rhee continued. "They were really exasperated. They said they would stir this question up. They want to show the Korean people's needs and they know we will be grateful for help. I am in position to know both sides of this question and I know this is true. We of the Korean government want to buy three 10,000-ton ships so they can be sent to America and to Japan to bring the relief goods to Korea. Last win-

ter some American army officers came to a minister of my government. They said they had 5 million pounds of relief materials earmarked for Korea but they can't bring it here because we lack sufficient warehouses. They wanted to be shown warehouses and he showed them some. But they said: 'It is not enough.' I said they should ship the goods in and distribute them to needy people. Why keep things in warehouses?

"Please tell the people of America that we are being benefited and we are not complaining. But something has got to be done to carry out the wishes of those who give relief supplies and to meet the needs of the Korean people. This whole matter should be simplified. Let us organize a joint committee of all the agencies and let them decide how to distribute the goods. I can ask General Ridgway to exempt some ships for the transportation of relief goods so they will come in a steady stream. Every parcel should be labeled as to origin and as to destination or the kind of user intended and the committee will distribute them according to the wishes of the givers. There can be no question that some goods intended to aid the Korean people have been delayed. We need this help and want it and think a representative committee should expedite the flow in these days of Korea's trial."

I thought the interview was over, for we had already overrun our allotted time, but President Rhee had more to say. "In the presence of Dr. Appenzeller," he said, "I desire to tell of my conversion to Christianity. Up until 1895 I wanted to be a Confucian scholar. Then I decided to learn about the Western world. I studied English with William A. Noble, who was your [Dr. Appenzeller's] father-in-law. I had made up my mind not to listen to the foreign religion. But our students had to attend morning chapel, and there I heard Dr. Henry G. Appenzeller, your father, lead in prayer.

"I also learned about democracy and the American government and said, I am going to try to introduce that form of government in my country. We students started a little weekly paper which criticized the government. This became known to the government and caused a lot of excitement. I was told I would lose my head. I said that if Korea was to be free, some must risk their lives, as the American patriots did.

"Dr. Appenzeller was embarrassed by our paper and by the charge that his school was a hotbed of revolution. We decided to go outside the college and started the first Korean daily near the South Gate of Seoul. Our paper criticized the government severely and that was the beginning of the independence movement. We held a mass meeting and I landed in jail. They put my neck in a kang—a wooden collar locked around my neck. It was announced that I had been beheaded and twice my father went to the South Gate to get my body. Even the prisoners cried, thinking I was dead.

"I thought that this was the end of my life. For the first time I prayed. I had heard in chapel that if I accepted Jesus I would not die, even if beheaded. Miss Hammond, a lady missionary, had sent me a Bible and I read it and have continued to read it the rest of my life. Dr. Appenzeller and D. A. Bunker came to visit me and sent me Christmas packages. So you see that the inspiration gained in those chapel hours was my starting point in the Chris-

tian life. Today I am sure that all things work together for good to those who love and serve the Lord." H.E.F.

National Council Problems

AFTER the November meeting of the General Board of the National Council of Churches it was suggested in these columns ("National Council Hesi- tations," December 19) that the time had come to evaluate the record of the interdenominational body. Is it developing into the agency of Christian leadership which 31 Protestant and Orthodox churches were trying to establish at the Cleveland constituting assembly a year ago? It was said that the answer indicated by what went on at Atlanta was fairly, but not completely, reassuring.

Now two more "assemblies" of principal divisions of the National Council, held during the second week in December at Buck Hill Falls in Pennsylvania's Pocono mountains, offer further opportunity for appraisal. And the verdict seems to be about the same. The first year shows that the National Council is off to a good start. It is headed in the right direction. It impresses with a sense of practically limitless potentialities. And if it also shows that there are problems still unsolved, well, who expected anything else? There is need, however, to take a careful look at some of the not-yet-ironed-out internal problems.

I

The Buck Hill Falls meetings showed that the internal problem of most moment which the National Council has still to solve is that of securing larger and more representative participation by pastors and laymen. If the council's working departments are accurately to reflect the mind of its member churches, something must be done quickly to end the virtual monopolization by denominational brass hats evident at the Buck Hill Falls assemblies. The great internal danger of the National Council has been that it might turn out to be just a headquarters for headquarters' men, and Buck Hill Falls highlighted that danger.

The Home Missions division of the National Council met first at Buck Hill Falls. The total attendance at its assembly went above 300—a good showing. But fewer than 50 were pastors or lay representatives of the cooperating churches. All the rest were denominational executives and home missionaries. When the second assembly convened, that of the Christian Life and Work division (roughly, the continuation of the old Federal Council of Churches), the score was worse. Out of 170 voting delegates, only 48 turned up. Most of these were board representatives. In the words of one N.C.C. officer, there were "not even enough denominational executives on hand to make it possible to discuss important concerns."

Why? Why did so few grass-roots representatives put in an appearance? It is a fact, of course, that Buck Hill Falls, one of the loveliest spots in which to hold a conference to be found anywhere in the country, is hard to reach except by those who live on the Atlantic seaboard. In winter even they do not find it too easy of access. But in addition to that factor, three others were operating

A Great Church in Seoul

By Harold E. Fey

Seoul, December 2.

ON A RIDGE near the center of Seoul stand two tall churches. The crosses on their spires tower over the wreckage of what a year ago was a city of 1,693,000 people. Today a third of that number may be scratching an existence out of the ruins. One of the churches is the Roman Catholic cathedral, whose red brick walls have stood for two generations at the top of the ridge. Recently it had been joined by a massive structure of gray granite. The Young Nak Presbyterian Church was dedicated on June 4, 1950, three weeks before the fateful Sunday when the Red tide surged across the 38th parallel a few miles to the north. Windows in the Catholic church still gape, but those in the church a little lower down the hill have been repaired. Broken tiles have been replaced on the roof of the granite building, and the great hole which the Communists burned in the floor when they tried to fire it has been boarded over. Like the cathedral, the Young Nak Church can be seen from much of Seoul, and its story entitles it to be known throughout the Christian world.

Today, with 1,500 others, I attended the second annual thanksgiving service in the "refugee church," as it is locally known. The only heat in the building was generated by the bodies of the congregation, and it was not sufficient to soften the bite of December cold. Last year at Thanksgiving time the forces of the United Nations had made their farthest penetration northward. Then the church was full of people grateful that they had been permitted to return safely after the first evacuation, happy to find that the first Communist occupation had left the city relatively unscathed. Hope ran high that soon the country would be reunited and peace restored.

This year Thanksgiving came after another evacuation and another return. Now Seoul is a burned, blasted and desolate desert—in which almost no sign of recovery is apparent. If there was a single person in the congregation this morning whose life had not been saddened and impoverished by the events of the past year, he would be hard to find. None could foresee a dependable or secure future.

Always and In Everything

Nevertheless, today's service was an occasion of genuine thanksgiving to God. Pastor Kyung Chik Han preached on Ephesians 5:20: "Giving thanks always in everything in the name of our Lord Jesus Christ." "Always" is addressed to our time of sufferings, he said. "In everything" includes what we in Korea are having to endure. The early Christians were notable, he said, because they loved each other and counted it all joy to suffer even death for Christ. He told the story of an American G.I. who was hit in battle. He asked a Korean buddy to sing a hymn, and

while the Korean words were being sung to the world-familiar tune of "Nearer My God to Thee," the American soldier died. A second shell killed the Korean. He told of King Jehoshaphat defeating the invaders of Judea by sending out his army with the singers marching first (II Chron. 20:21) and declared that a singing, grateful church cannot ultimately fail. And he told again the story of an elder who gave his life for this church—a story which will be more appropriate at a later point in this article.

Looking around the congregation, a visitor could see few outward reasons why its members should be thankful. Not half of those present were adequately clothed for ordinary pursuits, to say nothing of being prepared to sit in an unheated church for two hours when there was snow on the ground. The building was unfinished on the inside and very drafty. The sound of coughing was continuous until the minister started to speak, and even then could often be heard. Yet I have seldom heard such singing, or seen such close participation by all sorts and conditions of men, women and children in each phase of the service, or felt more deeply the power of the Spirit that was surely there. Here in this place was a Church of Christ.

One Church Meeting in Three Places

Yet only part of the church was here. More than 200 miles to the south, in Taegu, about 400 members of this Seoul congregation meet every Sunday in an old barn which is owned by the Y.M.C.A. Last week the church there put windows in the barn, which still has an earthen floor. More than a hundred miles farther to the southeast, another 800 members meet every week for worship in an orphanage in Pusan. Dr. Han visits each church in turn. Last week the Pusan branch of the church had its thanksgiving service. Its offering was 11,000,000 won, which is roughly \$1,100. It kept \$100 of this for its own work and gave the remaining \$1,000 to the orphanage. This would have been considered a generous gift by many an American church of 800 members, whose living was coming from undamaged businesses and whose homes were unscathed. But this was given by refugees from a ruined city who had fled from places farther north. If this is a little hard to understand, a briefing on the Young Nak Church is in order.

The train of events which led to the launching of this extraordinary congregation began in 1932. It was in that year that Dr. Han became pastor of the church in Sinwinju, Korea, a city on the south side of the Yalu river opposite Antung, where the Seoul-Mukden railway crosses the border of Manchuria. Han is a graduate of Emporia State Teachers College and Princeton Theological Seminary. He is rather quiet, and so thin that he seems taller than he is. He is a greatly loved pastor. From the beginning his church grew.

Dr. Han often gave his people reason to recall that his ideals among Koreans were Li Sung Hoon, churchman and revolutionary who had founded the Five Mountains Academy, which Han attended in his boyhood, and Cho Man Sik, Presbyterian elder and high school principal who was ousted by the Japanese for his nationalist views and became even more influential as a Y.M.C.A. secretary. With men like these as his mentors, Han soon became suspect, and when the Japanese brought the Second World War to the Orient he was ousted from his pulpit. He retired to the country and gave all his time during the war to the administration of a combined orphanage and old people's home which his church had started a few miles from town.

Pastor Han's First Escape

Liberation came to Korea on August 15, 1945. With two other men, Dr. Han assumed responsibility for the maintenance of order in Sinwinju and the surrounding area. Cho Man Sik emerged as the head of government in that part of North Korea. About a month later the Russians decided this regime was not to their liking and imprisoned Cho. Just before the June 25 attack last year the North Koreans offered to exchange him for two prominent Communists then held south of the 38th parallel. The exchange did not come off and Cho is now believed to be dead. Han's church talked of calling him to return to his pulpit, but its slowness in acting probably saved Dr. Han's life. He says he would have remained with his church if he had had responsibility for it. But if he had done so, he would have perished, as did several other pastors. As it was, he felt free to leave and did so, promptly and secretly. He rode a hundred miles in a truck, another stretch in a train, and then hiked the last 50 miles over the 38th parallel at night and so made his way to Seoul. His wife and young son, with three orphans, came a few weeks later.

Meanwhile the Communists were rounding up community leaders of all sorts who were not loudly in favor of communism. Among these were three of Han's close friends in the Christian ministry. One of these received a four-year sentence. He was confined in a prison in Hamhung, in the far northeast, and his sentence expired on June 25, 1950, the day the attack started on South Korea. The pastor hid when freed and remained in concealment until the U.N. forces reached Hamhung a year ago, when he escaped to the south. Two others who remained in Communist prisons were killed by their captors when the U.N. arrived.

Take Over Shinto Temple

It was October 1945 when Dr. Han reached Seoul. Like many other refugees, he hardly knew where to turn. But many of his church folk from the north, and especially the younger people, soon saw what was happening. During that fall they also fled southward. Seoul was their natural objective. Dr. Han began to discover a number of members of his Sinwinju church in the capital city. All were uprooted, uncertain, lonely. He suggested they get together for prayer. Twenty or thirty came, and were so refreshed and strengthened that they decided to meet again. Beginning in December six years ago these meetings were held regularly, and the attendance grew week by week.

Soon the group of refugees had snowballed so that it needed a meeting place of some size. Its representatives went to General Hodge of the U.S. military government and got permission to use a Shinto temple of the Tenrikyo sect, which was being held as former enemy property. Their request speedily got them the temple and the surrounding compound. "In those days," says Dr. Han, "there were not so many red tapes." Dr. Han and his people still expected the barrier of the 38th parallel to fade out, but the Communists continued their purge of all opposition in the north and the flood of refugees continued to swell. It now began to be realized that the North Korean regime was out to liquidate all leaders, all educated people, and particularly all church people. So among the refugees pouring into Seoul the proportion of Christians was high.

By the spring of 1946 Dr. Han's refugee congregation numbered 500. Three times that year the church was forced to increase the size of its quarters, since the temple was no longer adequate. It moved into tents, at one time occupying eight. When the summer of 1947 arrived, the congregation had grown to 2,000 and began to hold multiple services on Sunday. Now the original nucleus of Sinwinju people had broadened to include many northerners from other places. The huge migration brought at least 2 million Koreans down from Communist territory to the south before the war. Great numbers made for Seoul, and Dr. Han's congregation increased to 3,000 by 1948, the year when the Koreans elected their own government in the U.N.-supervised election. During this time Church World Service and denominational relief efforts played an increasingly significant role in keeping hundreds alive.

A Tent-Camp for the Refugees

But the Young Nak Church did more than accumulate numbers. It considered its first duty to be to help people like its own members—refugees. A social committee of twelve elders, deacons and deaconesses established a refugee camp. It got 13 army tents, put floors under them and provided a water system for the camp, which was on a vacant lot two blocks from the church. The camp was designed as a temporary stopping place. Refugees who came there were encouraged to find more permanent quarters within a month, or were helped to move on south. The sons of refugees also needed education, so the church set up a school for those who were trying to settle in Seoul. The Presbyterian Restoration Fund contributed to the founding of this Taikaang Academy, which soon had 1,000 students. With \$20,000 of American subsidy and with students' fees and contributions from refugees, a former Japanese factory was bought and a school opened there. The factory had made rubber shoes, and the refugee school soon found itself making shoes as a sideline to support the educational process.

A third problem which soon confronted the church was what to do with the children who had become separated from their families. The migration from the north was on in earnest now, and it was resisted with determination and bitterness by the Communists. Many were shot trying to cross the border. In the terror and confusion of night crossings in remote mountain passes, families became separated and children were lost. Hundreds were killed or starved. I have seen a child of three with a leg shot off,

others wounded in other ways. The refugees brought them to Seoul, and inevitably many orphans gravitated to the "refugee church." To care for some of these children, the church asked one of its members to open her home. When this quickly proved too small, it found a vacant lot where a Japanese orphanage had stood before it was burned. Young Nak elders got permission to use the ground and erected a Quonset hut. In 1949 they built a permanent building and soon followed it with another. The orphanage kept going after the first evacuation, but when the second came last winter 70 children were taken to Pusan and later southward to Chejudo island, where they now are.

A New Stream of Lost Children

Two months ago the orphanage here was again opened, for a new stream of parentless children is coming from the areas where fighting is now going on. The institution already has more children than it had before evacuation, and the number continues to grow. The Christian Children's Fund of Richmond, Virginia, gives the orphanage \$2 a month per child. Church World Service has sent some help and will send more when it can. When the Korean government gets around to putting it on the list of institutions eligible for the rice ration, its problem will be simpler.

At present the Taikaang Academy is occupied by an American military unit. This does not bother the student body or faculty, who are carrying on in Pusan, holding classes in the open air with the aid of the Presbyterian mission. The standards of the academy are high from the local point of view, and so the school has no difficulty in getting the best available students. Like the orphanages, it is run by a board of directors, of which Dr. Han is chairman. An elder of the Seoul church is the dean.

In all these matters the Young Nak Church has never forgotten that its main business is to be a church. When the Communist invasion started 17 months ago, it had a membership of over 4,000 from 1,300 families and an average attendance of around 2,500, which is the capacity of its building. It is probably stronger today, despite all that its people have gone through. At last count its membership included persons from 30 different congregations and 4 denominations—Presbyterian, Methodist, Holiness and the Salvation Army, which last rates as a denomination here. Its expansion taxed its facilities to the limit, and in 1948 the idea took root that a permanent building should be erected.

Built for Centuries

By this time it was clear that the 38th parallel was not going to fade away. Dr. Han went to America and secured a commitment of \$20,000 from the Restoration Fund of his church. When he returned his congregation gave \$60,000 more, partly in the shape of wedding rings, clothing and a great deal of manual labor. The commanding site on the ridge was secured, and church members leveled the rocky soil. The church engaged as architect an old friend of Dr. Han's—Park Tong Chin, reputedly the outstanding architect of Korea. He designed a building as austere as John Calvin's Geneva and constructed it of a stone which should endure for centuries if it escapes the wrath of man. (A very big if, in Korea.) For a year men, women and children toiled with picks, shovels and baskets to level the

ground and to raise the church. When it was dedicated last year, the congregation had only \$800 indebtedness on their building. That has since been paid, and all expenses of repair after the second evacuation have been paid as well.

When the Communists struck on June 25, almost nobody in the Young Nak Church believed the reports at first or thought that an evacuation of Seoul would be necessary. The Seoul ministers met on Monday and discussed what further they could do to help refugees, and then adjourned. Monday night two elders and three deacons took Dr. Han to an elder's house and other elders took his family to another place for safety's sake, while other church members stayed in the new church to protect it if they could from looting. About three o'clock on Tuesday morning a great explosion rocked the city. Later they learned that somebody had prematurely blown the Han river bridges. Early the next morning they saw the first Communist tanks. "We did not know what to do," said Dr. Han. "But we prayed and talked until about nine o'clock and then an elder suggested we go to the bank of the river, and that is what we did. The whole bank was covered with refugees who wanted to cross. It was two hours before we could enter a boat, which took us across in twenty minutes. We then walked with the retreating soldiers for about ten miles. We did not know where we were going. Finally we met a truck whose driver was a member of my church. He took us to Suwon. After four days we went to Taejon, and after two weeks there we went to Taegu, which we reached on July 10." Finding a number of Christian ministers, Dr. Han helped organize the Christian Patriotic Council, which sought to aid refugees—a concern that was becoming a habit with him.

The Second Evacuation

When the United Nations re-entered Seoul on September 28, after the Inchon landing, Dr. Han was close behind the forces. He returned to Seoul on October 1. A few days later, when Pyengyang was liberated, he went as a member of a delegation sent by the Seoul churches to express sympathy to the churches of the northern capital. A great union service was held in the West Gate Presbyterian Church in Pyengyang. It was an occasion of joy and thanksgiving. Dr. Han recalls that many talked with tears in their eyes. Only those Christians were left alive in the city who had managed to hide. Men emerged wearing long whiskers they had grown in their places of concealment. Everybody had a story to tell of sufferings and hardships, of persecution and narrow escapes, of those who had been caught and killed. The United Nations forces were hailed as saviors.

But this, too, was soon to pass. When the Chinese entered the war and the U.N. retreat began, uncounted multitudes stampeded to escape from the returning Communist regime. Back in Seoul, Dr. Han and his people struggled to try to help the 1,000 people a day who were coming to his church for help. Soon the footsore exiles were told they must leave Seoul too and move on. The day before Christmas last year the church moved its orphans to the south. By Christmas Day about 500 people were left to attend what Dr. Han remembers as the most pathetic Christmas service of his life. Immediately after the service he was

called on to read President Rhee's proclamation that Seoul must again be evacuated. The minister of Young Nak Church, who again stayed until the Communists were at the gates of the city, says that Presbyterian Missionaries Ned Adams, James Phillips and Raymond Provost will always be remembered by Koreans with gratitude for their magnificent service in driving trucks day and night, tirelessly helping remove refugees from the city and putting them on trains and boats. It was at this time that the 5th Air Force also took planes and flew 1,000 orphan children to Chejudo island. "Our people will never forget such deeds," says Dr. Han. "Everybody in Korea knows that story."

A Special Grace of God

Dr. Han reached Pusan on January 5, and at once began to rally members of the Seoul church who were there. In that crowded port and in Taegu, where communications even yet are reduced largely to word of mouth, he formed the groups which have now developed into sub-churches, each with its assistant minister. When I asked Dr. Han what kept these groups together, he said: "These people are grateful to God that they are still alive. Each feels that a special grace of God has been manifested toward him, and he wants to show his appreciation. My crowds are suffering people. We are like your early American Pilgrims. We are enduring these things so that we can serve God according to our consciences. Everybody is grateful he is counted worthy to suffer for freedom. The Christians that have never suffered do not appreciate Christ. It is wonderful to see how our people can go through hardships with a strong spirit. They call on God and God strengthens them. They see things in proper perspective. They always hope in God and never get discouraged."

Sent by the Korean National Christian Council, Dr. Han and his Methodist colleague, Hyunki Lew, now bishop, spent the spring of 1951 in America on a good will mission. On his return, the minister of Young Nak Church prepared to go back once more to Seoul, which the Communists had been forced to give up for a second time. On the second Sunday in July he climbed the hill to the church once more. All around lay terrible destruction. The church itself had suffered light hits but had escaped major damage. But one elder had given his life for the church, and it was his story which Dr. Han told again in his sermon this morning.

Five Minutes to Pray

As soon as it became apparent that the Communists were again about to evacuate Seoul, Elder Kim Eung Nak, who was in hiding in the city, knew he must return to the church immediately to save it from vandals. Elder Kim had been the treasurer of the building committee and had made the building of Young Nak Church the most important thing in his life. A former textile manufacturer, this 48-year-old churchman had given everything he had to the church and to the publication of the *Christian Messenger*, the weekly Christian paper which gave the news of the National Christian Council. As soon as he thought the Communists were gone, Elder Kim hastened to the church. He returned too soon. Three North Koreans seized

him as he passed the little building which serves as the church office. They took him up the steps to the church and told him they were going to kill him. He asked for five minutes to go into the church and pray. In repeating his story today, Dr. Han said he could not know what Elder Kim had prayed, but he felt he must have thanked God for all he had done for him and for the church and asked God for grace to die as a Christian. After five minutes the elder came out of the church, was taken to the uphill side and shot, and his body left lying there. People in the neighborhood who had seen what happened buried him under some cedars. When Dr. Han returned, the body was disinterred, a funeral was held and Elder Kim's remains were buried in a cemetery in view of the church he had literally died to save.

Many other members of the Young Nak Church paid with their lives for holding the Christian faith. Dr. Han referred to one in his sermon today, but he might equally well have mentioned Kim Chang Wha, a Sunday school teacher in the church and a teacher in the government high school. He had organized a Bible class of high school students and a student Y.M.C.A. Because he had led many young men to the Christian faith, the Communists in the high school regarded his elimination as important. When the Communists took over Seoul, the teacher was given a typical Communist trial before the student body of the school. When he was questioned concerning why he had been so zealous in teaching the Bible, he boldly proclaimed his faith and was sentenced to death. Taken outside the school to be shot, he also asked permission to pray, and prayed aloud for his tormentors. Then they shot him, but the manner of his dying impressed even the Communists, for they said: "These Christians pray even though they know they are going to be killed."

Why Christian Koreans Give Thanks

Today Dr. Han told his congregation that there are three reasons why Christians should give thanks to God always and in everything. Their experience had shown them, he said, that our gratitude should go out for Christ, who suffered on the cross to save us from sin; for the fact that we also are called on to bear our crosses, which strip us of our self-sufficiency; and for the fact that through hardships too great for us to bear alone we come to know the special grace of God which sustains us. "Many suffering people have told me since this war began: 'We feel God is near. We can't explain this pain, but we know God is nearer than ever before.'" He concluded his sermon by saying that since the Bible presents heaven as a place of thanksgiving, we should "bring heaven to earth by thanking God now, always and in everything." It did not seem strange that these familiar ideas took on new power and deeper meaning there in Young Nak, the refugee church.

One's first impulse in visiting this church, in talking with its minister, in standing on the holy ground where Elder Kim gave his life for Christ, is to compare the Young Nak Church with one of the great churches in America. At first thought the gulf between them seems so wide as to be unbridgeable. But that is a superficial impression which neglects our common loyalty to the faith and even our joint efforts along many lines. As American Christians, we have the duty and privilege of deepening our loyalty and in-

creasing our efforts to share with the Korean Christian church. Presbyterians and Methodists have direct means of doing this through their churches and missionaries here. Christians of other denominations also have direct means of helping bear these burdens, which incredibly become lighter as they increase, as the yoke of Christ always does. Through Church World Service a multitude of ingenious

ways is being found to cut red tape and help suffering humanity here and to strengthen the churches. The magnificent ministry of the Young Nak Church reveals how important it is that we use these means while they are available. For the glory revealed in this church and in hundreds of others in this contested Asiatic land, we should do what we can.

Time to Speak Up!

By Herman F. Reissig

PRESENT-DAY COMMUNISM deserves the severest kind of condemnation, and a lively awareness of its menace to democracy and Christianity should be part of the equipment of everyone who cares about democratic and Christian values. But it's time now to speak up and say some things that Senator McCarthy and his fellow travelers have succeeded in making it unpopular, even dangerous, to say. I would like to set down a few simple facts which remain facts—and fairly important ones—despite the campaign to discredit all who recognize them as facts by accusing them of softness toward communism. Next to helping spread communist reactionism, the most deplorable business anyone can engage in today is to help spread the indiscriminating brand of anticommunism which amounts to, and in some cases is probably with deliberation, an attack on all sober and intelligent analysis of what is going on in our world.

The Case of the Spanish Civil War

It's time to speak up and say that Americans who supported the Spanish republic against the Hitler-Mussolini-Franco alliance were doing what they ought to have done. The basic facts about the war in Spain can be stated in a few sentences. The army-clerical-royalist-landowner combination made war against the legally elected Spanish government, not because it was Communist, which it was not, but because that government had taken the first steps toward emancipating Spain from its terrible poverty, from its illiteracy, from the deadening domination of a superstition-ridden church, from almost totally reactionary government, and from the influence of an army led by an entrenched officer class. Franco was the leader of a relatively small number of Spaniards and, despite the defection of most of the army, his insurrection would have been decisively put down had he not received large-scale help from Mussolini and Hitler.

Russia wanted the republic to win and communists around the world did what they could to help. Spanish communists and communists in other countries engaged in some very dubious business during the war. Their influence in Spain increased as the struggle went on, mainly because the democratic world, including the United States, was frightened out of translating into action its sympathy for the Spanish republican cause by the bluster of the nazis and fascists and, in the United States, by the pressures of the Roman Catholic Church.

Franco, in his domestic policies, was the complete counterpart of Hitler. The nazi attacks on the Jews, on democracy, on the United States were reproduced, often verbatim, in Franco's Spanish propaganda. So decisive was German and Italian assistance to Franco that, as German documents now make clear, Hitler was furious with Franco for his "ingratitude" in not putting Spain into the war on the German side.

Were Liberal Americans Wrong?

Are the McCarthyites saying that Americans should have supported the man who congratulated the Japanese on their Pearl Harbor attack and who sent fulsome birthday greetings to Hitler? Are they saying we should have helped the man who hoped for and counted on the defeat of the United States by the nazis? What *are* they saying? What has happened to Americans that they can be swayed by men who tell us, in effect, that our sympathies in the Spanish war should have been with those who by conspiracy and violence overthrew a legally elected government, who were spiritual brothers of the criminals who built the gas chambers in Dachau, murdered millions of old people and children in cold blood and all but destroyed every decent thing in continental Europe? It is time to speak up and say that if any Americans are under just suspicion for their attitude toward the Spanish war, it is those who applauded, and still applaud, the victory of the Hitler-Mussolini-Franco team.

It is time to speak up and say that the loyalty of Americans is not to be judged by the degree of their confidence in the government of Chiang Kai-shek. There can be no doubt that communists did everything they could to discredit Chiang in American minds. There are not a few intelligent Americans who believe the Nationalist government was badly advised and inadequately supported by the United States. But there is a wealth of evidence to support the belief that Chiang's government was corrupt and inefficient beyond salvation, that the majority of Chinese people had lost faith in him, and that nothing we could have done would have availed to save him. Millions of well informed, loyal Americans are convinced that it was, and is, a mistake for the United States to identify itself with the cause of Chiang Kai-shek. Among them are missionaries, educators and businessmen who had long and first-hand acquaintance with China. The campaign to pin the procommunist label on all who ever had any doubts

about Chiang is of a piece with the intolerance and ruthlessness of a Hitler or a Stalin. To find Americans running for cover before such tactics makes one wonder if all courage and sober thinking are to be casualties of the cold war.

Two Views Possible on China

It's time to speak up and say that in the first months following the flight of the Chinese Nationalist government to Formosa, many level-headed Americans, in both parties, believed that our wisest course was to give diplomatic recognition to the Mao government. In early 1950 I talked with an American banker who had lived in China. To recognize Mao seemed to him to make good sense. When Mao went to the help of the North Koreans the picture changed. Even now, however, no man can say with absolute certainty that the recognition of Mao, plus a willingness to consider accepting his government as China's representative in the United Nations, might not have helped to prevent what has happened in Korea. Whether or not the state department ever gave favorable consideration to such actions, many good Americans would have supported them. What the fanatics now seem to be saying is: "You must not only be anticommunist, you must let your anti-communism blind you to every fact in the world situation except the threat of communism." In other words, do what a successful tactician never does—lose your head and wade in!

No one knows enough to be allowed to make sole claim to wisdom or loyalty in this matter. There was at least enough to be said for the diplomatic recognition idea to give some of the current accusations and defenses the appearance of irresponsible partisanship on the one side and of a frightened flight from integrity on the other.

It's time to speak up and say that membership in the "united front" organizations of the 1930's is no proof of either secret adherence to communism or sympathy with it. Tens of thousands of Americans allowed their names to be used by such organizations or contributed time and money to them. The overwhelming majority of them never dreamed of wanting a communist United States or of joining the Communist party. In some of the organizations now on the attorney general's "subversive list," communist influence was slight. In others it was so effectively hidden that only the Communists and a few real fellow travelers knew about it. In still others, Communist participation was known but, so far as anyone could tell, the Communists were loyal to the publicly announced objectives of the organization. When in some cases it became apparent, as it sometimes did, that Communists were trying to use the organization for their own special purposes, a struggle ensued which led either to the ejection of the Communists or to the departure of the noncommunists.

New Evidence Brings New Positions

When American Communists put aside their antifascism following the signing of the nazi-Soviet pact and then took it up again the day after Germany attacked Russia, they presented us with conclusive evidence that they were neither independently American nor genuinely antifascist; they were, without possibility of further doubt, the agents of a foreign power. From that time on, the evidence piled up. Today we can say what could not be said twelve years

ago, that Americans who persist in joining hands with communists are either more procommunist than antifascist or are inexcusably blind to the real character and purposes of the communists. One might today join with communists in fighting a fire down the street or in manning the dykes along a flooding river, but that, for Americans at least, should be about the limit of association.

But, granted this important difference between then and now, why were Americans who did not want to further the spread of communism willing to work in organizations alongside Communists? Because they believed in the American tradition of fair treatment of the foreign-born. Was that reprehensible? Because they did not want to see democracy destroyed in Spain. Was that un-American? Because they were opposed to fascism abroad and to fascistic ideas in the United States. Was that wrong? Some Americans now say they never, even back in those days, would have gone near an organization in which any Communist could have been interested. To which one might reply, "It would have been better for the United States if more people *had* been interested in the objectives for which the united front organizations were set up."

What Interests Were Predominant?

Leaving aside those who unwittingly joined organizations in which Communists actually were playing a major role, thousands of good Americans—on the basis of what they knew then and in the then existing situation—believed they could further good ends by working in united front organizations. These men and women did not set out to collaborate with Communists. They looked for organizations that seemed to be moving toward goals in which they passionately believed. Their objectives were, and remain, laudable; and it was the objectives that drew them in, not the incidental associations. It should be added, as a parenthetical though not unimportant fact, that no one who cares about accuracy will use the terms "united front" and "Communist front" interchangeably. Nor was an *organization* made subversive by the fact that individual Communists were active in it. An attorney general, presumably a person trained to deal carefully with facts, ought to know this.

To be sure, if one never had any particular concern for the foreign-born, if one was impatient with the American ideal of free speech for dissenters, if one had a certain sympathy for Hitler and Mussolini, if one was antilabor, one never would have dreamed of becoming associated with any of these organizations, communist or noncommunist, and never will understand how anyone else could do so. This is, of course, true of some Americans. It is not only that they have always abominated communism. That's no fault! The more pertinent fact is that they did not abominate the ideas and works of Hitler and Mussolini and of native fascists; their attachment to American ideals of tolerance and justice was so inadequate that they were undisturbed by reactionary attempts to destroy these ideals.

It may be added that in a society which, in many areas, tolerated flagrant discrimination against Jews, Negroes and other minority groups, the united front organizations had at least this soundly American virtue: members could keep their minds on a person's ideas and character without being deflected by consideration of color or racial and

social background. In this respect alone they were a welcome refuge to many, including some churchmen, who were discouraged by the un-American and unchristian attitudes and practices of older, more "respectable" organizations.

For varied reasons, honest and honorable men and women associated themselves with organizations in which

Communists were active. In the face of the present attempt to brand them as foolish or "unreliable," they have the obligation—to themselves, to the causes they supported, and to American principles—not to apologize or try to conceal, but to take the offensive, to speak up, lest the mean and ruthless totalitarianism of the McCarthyites destroy the American way of life.

BOOKS

Three Views of Spain

CINDERELLA OF EUROPE, SPAIN EXPLAINED. By Sheila M. O'Callaghan. *Philosophical Library*, \$3.75.

THE UNITED STATES AND SPAIN, AN INTERPRETATION. By Carlton J. H. Hayes. *Sheed & Ward*, \$2.75.

THE FACE OF SPAIN. By Gerald Brenan. *Pellegrini & Cudahy*, \$3.75.

ABOUT the only thing on which observers of Spain generally agree is that it is a strangely fascinating country and that it is something of a "puzzle" because of its own inconsistencies and the contrasts between it and the countries that consider themselves more or less "modern" and "democratic." From that point, they disperse in all directions. They do, however, divide into two main classes—they

representing the book, I quote from the blurb on the jacket: "It is not so much a vindication of the Franco regime as such, as of the practical Christianity which inspires it. . . . In countless other ways [other than the banning of 'political expression on a party basis'] the Spaniard, she maintains, enjoys greater personal liberty than does his counterpart in the English-speaking world." The real question which the regime raises is this (printed in italics and in red ink): "Is a system of government which upholds Christian ethics and fosters love of one's neighbor amply justified, although its citizens never go near a ballot box in their lives?"

Of the "26 points" which are basic to the Franco program, only two are regarded by Miss O'Callaghan as open to criticism. These are: "that a military view of life shall shape Spanish existence"; and that

briefly. Dr. Hayes is by nature a tolerant and reasonable man; by profession, a scholarly historian; by religion, a faithful Roman Catholic to whom the religio-political complex of Spain's history from Ferdinand and Isabella to Franco seems, in principle, an entirely normal program. He mentions the Spanish Inquisition only to say that "philippics" against it by "partisan" British and American writers have created prejudice against Spain. Proper appreciation of Spain has also been hindered, he says, by "resolutions of church conventions or by letters in the press from Protestant clergymen." He admits that Spain has had much "bad government" from the 16th century to now; but there has been bad government elsewhere also, and "good" and "bad" are such relative terms with reference to government that there is no reason for criticizing Spain. He has no hard words even for

Germ Warfare

SIR: The Christian Century of May 14 carried an editorial, "A Time of Horror," which has been read with great interest. The intimation that the United Nations may be guilty of the accusation of germ spreading is noted. One year ago, in Red China, during my 15 months waiting for an exit visa, I daily read such charges against the United Nations, though it was only the United States that was mentioned. Coupled with accusations of germ warfare were also such things as the statement that the U. S. had torture chambers worse than the Hitler gang ever dreamed of.

Such extravagant statements lead to serious doubt that there is any truth in the accusations made. Moreover, the fact that the United Nations' request, repeatedly made, for a careful investigation by the Red Cross was never granted by the Reds, would seem prima facie evidence that there was no basis in fact for the charges made.

While under the Reds, it was of course impossible for me to comment upon what I read in the papers where no world news was reported, but where daily there were columns filled with condemnation of America. These papers I was expected to read so as to be ready for calls from the police. There is enough of horror in any present-day war, but it does not seem neces-

sary for us to accept the grosser accusations made, especially when the United Nations urges an impartial investigation.

Iola, Kan. PERRY O. HANSON.

[This paper has never accepted the Communist charges. We believe them false. But we cannot prove them so.—THE EDITORS.]

Bacteria in Korea

SIR: Your editorial "A Time of Horror" (May 14), on the use of bacteria in Korea, leaves much to be desired, reminding one of the "Unnecessary Necessity." Evidence of bacteria was presented at the World Council of Peace in Oslo recently, and an attempt was made to form an impartial committee of investigation, but where to find such a committee was the problem. The bacteriology expert of Sweden offered to serve if his government would permit, but it did not. Sweden carried her role of neutrality to the point of fear of the powerful.

If the bacteria incident did take place, it could well have been without the knowledge of the military authorities, done by hysterical young airmen who would have purloined bacteria tubes for the purpose. We have had plenty evidence of the inhuman acts of small groups of military

acting on their own, especially in the Pacific, and such a thing might well have been repeated in Korea. This alleged atrocity has not been denied by the only reliable evidence, namely, that there are no bacteria in the armory of the United Nations in Korea. Too many people would be aware of the fact for such a denial to be made.

HERBERT G. PURCHASE.
Princeton, N. J.

[Is our correspondent "aware" that the U.N. has bacteria in its Korean "armory"? We certainly are not.—THE EDITORS.]

All We Can Do Is Wait

SIR: The editorial "A Time of Horror" made me think. I began to ask myself a number of questions. My first question was, Why did The Christian Century come out with a categorical denial of the charge that the U. S. is spreading germs in Korea? Lord Ponsonby wrote many years ago, "When war is declared, Truth is the first casualty." During wartime our minds are so poisoned by propaganda that we unconsciously believe what our state department publishes. Hitler was right when he said: Repeat a lie often enough and the people will believe it. That is what is happening in America today, and it has even captured the minds of the editors of The

Will Korea Perish?

World's Most Devastated Land Needs Pity and Help—First of a Series of Articles

By Harold E. Fey

WHAT IS KOREA? We Americans view it as a military morass in which we have become mired. The United Nations thinks of it as a political inflammation which may easily spread. The whole world fears it as a burning fuse which may set off the atomic explosion of a general war. Korea is all these things, but it cannot be understood if we think of it only in these terms.

I spent a month between November 15 and December 15 in this ancient land. Now I think of Korea as persons. To me Korea is the 10-year-old orphaned girl who found a child crying in the street and carried the two-year-old on her back for weeks on the refugee road until they both found a haven. It is the young widow making a life for her children and herself on a six-by-six straw mat on the floor of a factory room which houses 400 other widows and children. It is the husband who has lost his entire family who is stevedoring on a Pusan dock. It is the Christian minister, his pastor-friends all killed by Communists, who is now working in a camp for war prisoners and is converting Communists and otherwise helping them. It is the textile manufacturer who has lost everything and is now starting another factory with a loom made from munition crates and spindles made from orange-juice cans. It is the farmer whose home has been destroyed, whose ox has been killed, coming back to dig his field by hand in winter so that he can plant when spring comes.

A People Fighting for Survival

Korea is millions of people fighting for survival against the lethal cold of the second winter of war, battling against hunger, disease and sudden death by violence; struggling and praying for enough clothing and enough shelter to cover themselves until the sun again warms the earth. The very existence of these people depends on whether they receive in time the pity and help which will make the difference between death and life.

It is these tormented human beings who are Korea who must never be forgotten, although we have come perilously close to forgetting them in our concern over what is happening to ourselves in Korea. And because of what seems like our indifference we can lose the more fateful struggle that is going on in that country and in all Asia, and we can lose our own souls. For the fate of these Koreans is linked with our own.

But we should be proud to remember them. We should be glad to proclaim that these Koreans are human beings like ourselves. We honor ourselves, perhaps too generously, if we claim kinship with the thousands of Korean teachers. They are gathering their classes together on the lee side of hills this winter, carrying on for the sake of the next generation in frigid temperatures, without school buildings, paper, writing materials or books. We compliment ourselves, perhaps undeservedly, if we equate our faith and zeal with those of the Korean Christians. They are build-

ing churches and erecting schools in refugee camps and other places of exile, and are answering a campaign designed to exterminate them by a new surge of victorious witness.

Misery Beyond Comprehension

No words can compass the suffering of even one family when it flees from its burning home and wanders destitute among strangers in the cold of winter. Yet 600,000 homes have been burned or otherwise destroyed in a year and a half of Korean fighting, and twice that many families have been driven out on the roads by contending armies. Of the 20 million people in the Republic of Korea, between 4 and 8 million are the victims of war. At least 4 million refugees are still exiles from their homes. The Korean government says that 3 million are utterly destitute and 2 million receive or are supposed to receive a tiny grain ration. Everybody in the nation, with the exception of a negligible few, has been impoverished by the fantastic inflation. Even a generation which has had to develop a calloused insensitivity to catastrophe cannot ignore what has happened to humanity in Korea.

I went to Korea early last November to try to sense the meaning of what has happened to persons there as the second winter of this war settled down. It was obvious that what has happened in Korea may be a preview of the world of tomorrow, of *our* world tomorrow. I soon came to see that these millions of Korean men, women and children are the real clue to the history being made in this Asian peninsula. They are not merely unfortunate spectators, wretched pawns, pathetic bystanders of a drama whose significance excludes them. They, and not the world powers contending in their land, are the principals. Caught beneath the caterpillar treads of mechanized war, their children hit by machine gun bullets or burned by napalm or blown to bits by artillery, their homes burst asunder by monstrous tanks, these Korean people sitting beside the road or packed in boxcars or refugee camps are the true meaning of history in the middle of the 20th century.

Measures of Comparison

Looking at these Koreans we see mankind, we perceive ourselves—trapped, victimized, enslaved. We are trapped when we seek peace for ourselves only. We become victims of forces too great for us to understand when we fail to understand ourselves and refuse to admit that other men are moved by the same desires, stirred by the same aspirations, beguiled by the same sins that beset us. We become slaves because the responsibilities of freedom are too demanding for our poor spirits to bear.

For a month I tasted, heard, smelled, saw and felt what is happening to those persons who are Korea. I experienced its impact enough to know that the attempt to convey to others who have not had the same experience is predestined to fail yet must be made. But a comparison or two may

provide some idea of its thrust. I compared Korea with postwar Germany, the most paralyzing horror I had ever seen. Korea is far worse. Nearly every thoughtful American is now ready to admit that the uprooting of 10 million Germans was one of the greatest catastrophes, next to the Second World War, of our troubled time. Yet if as large a proportion of Germans had been uprooted as is the proportion of refugee Koreans to the country's total population, Germany would have 30 million refugees instead of 10. The vengeful transfers of Hindus and Moslems in the breakup of India was also an enormous tragedy. But if this terror had struck India with the intensity of the Korean war, there would be 160 million homeless in that subcontinent instead of 20 or 25 million.

Considering the size of the Korean population and the length of the war, it is clear that the struggle launched by the Communists in midsummer 1950 has taken a human toll unequalled in history. By Christmas 1951, when the war had run 18 months, the toll of casualties among men, women and children was reported by the United Press to have exceeded 5 million. While no figures and no words can reflect the full misery of Korea, the losses sustained by this nation of 30 million people have to be expressed in those terms to be understood. According to South Koreans, on their side of the line over a million civilians have been killed by gunfire, starvation or cold. Another million civilians have suffered wounds or disabilities of a permanent character. North Korean civilian losses have been estimated at 1.5 million, which may not be an excessive guess in view of the continuous bombing to which their cities have been subjected.

Our armed forces claimed on October 13 to have inflicted 1,402,504 casualties on the North Koreans and Chinese. The United Nations, including South Korean forces, have admitted military casualties totaling over 321,000. The United States in all its wars has never suffered as many casualties as those which have been inflicted and received in Korea since June 25, 1950.

The Making of Refugees

If the war continues indefinitely, there is a very real question whether Korea can survive. Again, keep in mind that we are speaking not of a political entity but of persons.

It will be recalled that the first surge of the well prepared Communist armies reached southern Korea in two weeks and eventually was stopped at what is called the Pusan perimeter, an area perhaps a hundred miles square in southeast Korea. For three months the battle raged with great violence around that line. Then in September the Inchon landing in the Communists' rear turned the tide and the conflict swirled back across the length of Korea. During these three months cities, roads, railroads, villages and farms along the main lines of communication clear to the Yalu were trampled under foot. Every move of the armies on either side made refugees. When our forces reached Pyongyang and other cities of North Korea, they were hailed with tears of joy as liberators.

But even that spontaneous action made refugees. For when the Chinese hurled fresh troops against the United Nations forces, compelling them to retreat, terror raced through the whole land. Millions of refugees choked the

roads and swarmed southward in the cold of December 1950. In subsequent weeks the human tide moved over the hills and down both coasts. When the Communists reentered Seoul last January that city of 1.6 million had emptied itself. Only 100,000 had evacuated before the first Communist occupation, but now almost everybody left. They had learned what it means to live under Red rule. So many refugees headed for the Pusan area that it was necessary to set up road blocks to shunt part of the flood to southwest Korea. When our troops were forced out of the northeast at Hungnam, our ships carried over 100,000 civilians, many of them Christians, to Pusan. Most of these later reached the southeastern island of Kojedo. Another naval and air evacuation from the Seoul area carried tens of thousands to the large southwestern island of Chejudo. Among these were a thousand orphans carried in one mass flight of airforce planes, a venture which has now become known as "Operation Orphan Annie."

Universal Destruction

The second great United Nations retreat stopped far short of the Pusan perimeter. Since the Communists were again in control of Seoul, the capital was subjected to aerial bombing and eventually to artillery bombardment. When the invaders were forced out a second time, they organized fire squads of youths who burned everything still standing. As a result, Seoul is one of the most shockingly devastated cities on earth. Mile after mile lies in utter ruins. And what happened to Korea's capital happened to practically every city in the northern two-thirds of the country, and to a large share of the villages. Only the small clusters of farmers' houses off the main roads in remote mountain valleys have escaped the destruction that walketh at noonday.

Since General Ridgway's "limited offensive" began, the Communist armies have been cleared out of most of Korea south of the 38th parallel and from a triangular segment, deepest on the eastern coast, north of that fateful line. But it is not only the enemy which has been cleared out. From a belt south of the lines, roughly 50 miles wide, what was left of the South Korean people have been removed, and it is said that the same situation exists to a degree in the north. Koreans have been forbidden to return to Seoul, but an estimated half-million have filtered back. They live in the ruins and survive by salvaging scrap or by looting. Koreans who persist in returning to their land are rounded up, assembled in prisoner of war cages, screened, and put in trucks and carted off south. If found to be Communists, they are shipped to Kojedo island to join 40,000 other contaminated civilians. If they are believed to be nothing more than farmers who would rather farm than starve, they are turned loose in the south and as refugees enter an existence far more precarious than they would have as prisoners. It is not at all surprising that many of these wretched people have to be deported again and again.

Korea is something more than a land torn asunder, something more than a divided nation. It is a country full of human beings who are trying desperately and blindly to keep from freezing and starving, who clutch with the frenzy of a drowning swimmer at every straw of hope or pity. A man fighting this elemental struggle to survive is

not oblivious to the fortunes of war or insensitive to the prospect of peace, with or without the reunion of Korea. He has the most compelling reasons for knowing how much they concern him. But his first desire is rice enough to eat *today* and a straw mat to fend off the winter wind *now*. For his little boy whose only clothing is a tattered undershirt, a garment no matter how ragged. For his little girl running barefoot on the frozen ground, a pair of any kind of shoes. For his wife, a few sticks to make a fire, a pot to cook with, a roof to keep off the snow. For himself, a dream—that he can get far enough ahead of the compulsion of immediate necessities so that he can find the place where it is said that an American Christian gives out a few yards

of white cloth and a wad of cotton to people like himself who have nothing. If he could find that place, he would stand in the line no matter how long it took, and tell the man how much his children need just a little cloth for clothes and how well his wife can make them. And if he could get enough cloth so his wife could make a jacket for herself and one for him, how wonderful that would be!

Of such stuff are dreams made in Korea now. Out of such stuff will come the answer to the question, Will Korea perish?

Another article in this series, "How Refugees are Made," will appear next week.

Carrying Religion to the Campus

By Alan Walker

THE DOOR of opportunity for Christian witness in American universities and colleges has swung wide open. This is the conviction which has crystallized in my mind after visiting seven schools in seven states. Young America is vitally interested in religion. It is an hour when the Christian church should be mobilizing all its forces to present its faith with relevancy and intellectual strength, to show these young people that Christianity is the answer for our day and all the days of man.

The University Christian Mission division of the National Council of Churches of Christ in America is thus carrying out a vital function for the churches of America. This year on nineteen campuses across the country, after careful preliminary planning, teams of speakers have been arriving for five days of intensive witness. Through convocations, seminars, classroom appearances, faculty meetings, personal conferences and "bull sessions" in dormitories and fraternity houses, the message is presented. At the University of Oklahoma, for example, a team of twelve speakers began in the local churches on Sunday and finished at an evaluation session on Thursday night. During the five days 85 classrooms were entered, 11,160 young people attended convocations and seminars, 55 discussion sessions were held in fraternity and sorority houses which led to 110 personal conferences between speakers and students. With this type of mission going on all over the country the impact must be considerable. Dr. Jesse Bader and the Rev. J. L. Stoner are undoubtedly with great skill and devotion directing a most effective piece of Christian evangelism on the most crucial level of the nation's life.

Christian Faith Enters Classrooms

The most unusual technique followed by the University Christian Missions is that of entering actual classroom situations. Professors and lecturers are invited to allow team speakers to visit their classes and, in their presence, to try to relate the Christian faith to the current course material of the class. As one of the greatest needs of our educational processes and indeed of our whole culture is

phases of knowledge, the significance of this method can hardly be overemphasized.

In all the university colleges I visited I found an almost plaintive interest in God and religious faith. At times in fraternity, sorority and dormitory groups I have seen the barriers of reserve fall and the mood of earnest inquiry become intense. All questioning for questioning's sake has been notable by its absence. It seems as though young people want to believe, that they are yearning to accept the fact of God. The atmosphere in which they are growing up makes faith difficult and they are fearful of being misled. But amid the earthquakes that have struck their world and their lives in this revolutionary age, the same wistful question is on their lips as was voiced by the Philippian jailer: "What must I do to be saved?"

Impressions of American Campuses

Since the war, there has appeared in university groups in Australia a greatly increased interest in theology and Christian doctrine. From questions asked it seems that the same heightened interest is operating in America. Yet we of the church have not always recognized this fact and are inadequately presenting Christian truth on this deeper level. If there is one suggestion I would make in the planning of university missions it is that greater provision be made for dealing with straight theological issues.

University colleges differ from place to place, yet not markedly so. A great similarity in mental attitudes has been apparent, except perhaps that it seemed more difficult to present the Christian case on the west coast than elsewhere. It has been surprising to me that schools with a church background or affiliation have been no more friendly in attitude or atmosphere than state colleges. Indeed the readiness to cooperate of the administration and faculty at places like Michigan State Normal College and the University of Oklahoma is a most encouraging fact to all who believe the religion must find its way back to the heart of education.

In a recent article entitled "The Younger Generation,"

How Refugees Are Made

Korea Has Become a Nation of Wanderers—Second Article in Series

By Harold E. Fey

HOW ARE refugees made? By what process have four out of ten of the people in South Korea become victims of war? In what way have millions of Koreans become exiles in their own land? Since this process is still going on, although mercifully at a slower rate than formerly, you are invited to join an actual refugee-making expedition, an operation typical of thousands that have happened and go on happening in this "land of the morning calm."

It is early morning. A little way behind the front lines you are ready to move with an odd platoon-size unit. A dozen heavily armed soldiers are picking up their guns. Twenty Korean soldier-porters shoulder empty pack frames, loaded carbines and stretchers. The platoon's leader, doctor and radio man load their .45 automatics. The platoon takes off on foot toward the front.

The Front Line

On the way you pass a battery of mortars blasting shells over the ridge. Each concussion lifts you off your feet. You pass through a string of bunkers and a mat of barbed wire. That is the front line which so many V.I.P.'s, Veeps and visiting firemen talk about when they return to the States, but never see. Then the party slips in single file down a narrow valley where a United Nations patrol was fired on yesterday. Piles of ashes indicate where houses stood. You walk carefully to avoid mines. Presently you approach the houses where the patrol was hit yesterday. Nothing happens. This time they are empty.

Around a bend in the valley you overtake a woman, walking along with a basket of cabbages on her head. You follow her to a second cluster of thatched huts. No men are visible. Women are working in the tiny fields and children are skipping rope. A boy stands at the window of one of the houses fanning somebody inside. The somebody is an old man who seems to be dying. A sick child sits in the shade of a tree, indifferent to everything.

Your interpreter calls out something. Near by a woman protests. The radishes she is digging are ready to harvest, and if she leaves them she cannot make *kimchi*. She is told she has only ten minutes to get ready.

Ten Minutes to Get Out

Everywhere there is a mad scurry. The old man pants on as he is placed on a stretcher. The sick child whimpers as she is laid on another. The porters lay every bundle in sight on their packs. Women strap babies to their backs and lift rolls of bedding to their heads. Children carry pots and one has a doll. In 15 minutes everybody is lined up on the path. The platoon leader plants an incendiary device with a slow fuse and you start back in the direction you came from.

You have gone about halfway when the doctor calls a halt. The little girl has died. A shallow grave is dug, a rude

cross made and the child is buried. The old man is still alive, but barely so. You hurry on, plant another incendiary in the other clump of houses. Far behind you a column of smoke rises, alerting the front on both sides. You are relieved to reach our lines before the second smoke column reveals your direction. The old man surprises you by continuing to fight for life. After a short rest, you proceed to the road where half-tracks wait to take your people to the first check point, for they are now refugees.

This is the most humane of the ways refugees are made. During the "truce" month while the peace talks were in session, such an evacuation took place on a large scale in the area around Panmunjom. Many platoons making many trips like this assembled 18,000 people at collecting points. A Korean army unit which occupied that sector did the job. The people were allowed to bring their rice. The R.O.K. army helped them move their goods and their few remaining farm animals—mostly cows and chickens. All were taken by truck to the "return to the farm" line, as it is called. This is nearer the front than refugees are usually allowed to remain. They were carefully screened. Those who did not pass the tests were taken much farther away.

Shelters for the Homeless

Each family was given a few poles and straw mats. With these the refugees can make shelters. The most popular "model home" for refugees was a hole dug into the side of a hill, roofed over by poles, straw and dirt, floored with mats. A school was started in the open air, even though it was winter, and soon had 700 pupils. The people were told that if the front is stabilized some members of their families will be permitted to return in the spring to plant their crops. The R.O.K. army helped harvest the last rice for this year. It would do its best to assure them that their houses would be there when they return. A United Nations civil assistance team provided the trucks for the shipment of people and otherwise aided the transfer.

Less humane is the way refugees are made by guerrillas. At the beginning of this winter, one province having 2 million people reported an added population of 600,000 refugees. Around 350,000 were listed as coming from "within the province." That meant that a large share had been uprooted by guerrilla activity. Bands of guerrillas hid in the mountains, descended on villages at night and looted and burned. The local police took refuge in the sandbagged redoubts which are seen everywhere in that region. The "bandits" carried off food and clothing, even stripping the people unlucky enough to fall into their hands. Buses, trucks and even trains were stopped and the people in them robbed. Sometimes a whole village was kidnaped and taken into the mountains for "re-education" along communist lines.

Early in December it was announced that large units of the R.O.K. army were going to carry out "Operation Rat-killer" in this province. Shortly afterward the papers declared that the main body of guerrillas were surrounded, many were killed, the rest scattered. This calls for three comments. First, the pattern of guerrilla activity in Korea strikingly conforms with that followed by communists in the Philippines, Indo-China, Malaya and Greece. If long continued, it can disintegrate any nation, and is particularly deadly in an Asian agricultural society. As more and more producers are driven from the land, as the terror and insecurity grow, the economy is slowly strangled and cumulatively weakened. Eventually the purpose is to bring collapse and chaos.

The second observation is that such activity is not as easily stopped as headlines lead one to believe. In my opinion, this form of aggression will be as hard to eradicate in Korea as it has been elsewhere. If so, it will go on for years, regardless of agreements of peace. In Korea the mountainous terrain, the mountainous poverty, the general disorganization and insecurity provide an ideal environment for this kind of war against humanity. Finally, such guerrilla activity seems to be particularly aimed at destroying Christian people, their churches and other institutions. They should therefore receive aid which is specially tailored to meet this systematic effort at the extermination of Christian life. More will be said about this in a later article.

Refugees from the North

Of course the principal way in which refugees are made in Korea is by the shifting fortunes of war. Every part of the country except the Pusan perimeter has been or is a battlefield, but the making of refugees started four years before the invasion began. The Communists had not been in power in North Korea a month before refugees began to slip over the 38th parallel. Before 1945 ended the trickle had become a stream, and in 1946 it turned into a flood. Communist border guards, more and more desperate, began to shoot to kill. But this did not stop the rush. The highest mountain passes and the most remote parts of the border frequently witnessed scenes of wild terror by night in which families were separated and people of both sexes and all ages were wounded or killed. By such routes the first 2 million refugees came down from the north before the armed invasion started.

Today these first comers are regarded as the fortunate ones, particularly if they settled in the far south. The second refugee wave was thrown up by the communist invasion of June 1950. The invasion was so rapid that only a few hundred thousand had time to flee before it. They clogged the roads and suffered fearfully. Thousands died from violence, starvation and disease. But it was summer and they could live off the only partly devastated land, and those who survived were also later regarded with envy. It was the third refugee tide whose agonies make one wonder how anybody survived.

This third tide surged southward in the van of the communist armies after the Chinese entered the contest in late November 1950. In the middle of one of the coldest winters Korea has known, more than a million people left Seoul alone and moved with other multitudes of unnumbered

size to escape. They had lived under communism during the Red's 90-day occupation of Seoul and other cities, and they chose to risk death on the winter roads rather than repeat that experience.

Pawns of War's Terror

By every possible kind of conveyance and on foot or even crawling on their hands and knees, they took to the roads and when these were filled swarmed across mountains. They crossed streams whose bridges had been blown up, pulling themselves by freezing hands on girders sticking out of the water. They clung to the tops or sides of trains. Many froze and fell under the wheels. Many suffocated in freight cars packed with humanity. Thousands were rescued by missionaries who shuttled trucks back and forth by day and by night until they could no longer hold a wheel. Army, navy and airforce had their own problem of stopping the invasion, but they saved tens of thousands, using every kind of conveyance.

The experience gained in dealing with the second wave of refugees helped in dealing with the third. Feeding stations were set up, two days' march apart, and enough rice was given out to keep people alive until they reached the next station. But these stations were only on the main routes of flight, and served only a small part of the tide of humanity that was on the move. So innumerable children, women and men died. Tens of thousands of families were separated. Mothers died in the snow beside the road, their babies crying on their backs until the mothers' bodies froze and could no longer provide warmth. The old, the young, the weak and, farther south, even the strong fell and perished. Of the million people who the South Koreans say died of cold, starvation or disease as a result of the war, most died in this nightmarish flight from the communist terror.

Life in the Refugee Camps

Today the survivors of this most appalling of all death marches are found in refugee camps all over South Korea. With Dr. Henry Appenzeller of Church World Service, Joseph Hopper and the nurses of the Southern Presbyterian mission at Chunju, I visited two refugee camps in that provincial capital of southwestern Korea. Having since seen many camps from Kojedo to Seoul, I have come to think that these are better than the average, but they will suffice to give an impression of the circumstances in which great numbers of Koreans now find themselves. At Chunju there is one camp of 1,000 people in an old school building. All the doors and most of the windows are gone. Some of the openings are covered with burlap or straw mats. Many families live in its halls, whose advantages over the out-of-doors are a floor and a roof. In the rooms, which also have walls, the air is suffocating. In one room, 15 by 25 feet, we counted 57 people who have lived here since the death march. A typical family has a spot about 5 by 6 feet in size.

The smell on the lower floor, even in winter, is overpowering because the toilet facilities are vastly overtaxed. Barefoot children, clad in a thin cotton dress or a single undergarment, are everywhere. All water comes from a single well. Each family cooks its meals in a single pot, boiled over a fire made by grass and sticks burned in a

little frame which is usually set up outside. On stormy days like the one that saw our visit, these frames line the hallway downstairs, creating a blinding smoke and a frightful fire hazard. Conflagrations in refugee camps are common. Two occurred on successive days in Pusan in the middle of December, destroying the shelters and burning the last few possessions of 550 and 900 refugees respectively. It could happen any day in this schoolhouse in Chunju, whose people told us they had come from Chorwon, Kaesong, Pyengyang and Seoul. They made the last part of the journey by train. When they arrived their sick overflowed the Presbyterian hospital and nurses' home, and the dead had to be carried from every freight car and buried. Many of their sick are still being cared for by Dr. David Bruce and his staff.

Where to Go?

Across Chunju another 2,500 refugees live in an old Japanese factory building. The single well which furnishes their water supply is some distance away, and a line is always waiting to fill pails, pots and old gasoline cans. A nearer well has been closed by the authorities, who are trying to persuade the people to leave. Lacking any certain place to go, they resist eviction. This conflict may explain why so many parts of the building are open when they might be closed by a little glass, a few feet of lumber, an occasional mat. The place has hundreds of people in its few large rooms and some families even live on the loading platforms outside the walls. These refugees also told us they come from the central provinces where they had settled

after having come from the north. They asked if we knew when they could go back, and whether they were going to be forced to evacuate their present quarters before they could return to their homes—or to the place where their homes had been. They were getting about 1,000 calories a day.

In neither place did we see many men. The reason is that most of the men are in the army, or are labor conscripts at the front, or are dead. Swarms of children crowd around. When one of our party bought out the small stock of a woman who peddled fruit to make a little money, and gave the 20 nubby little persimmons to the children nearest him, he was nearly mobbed. The children told us that a few of them go to school, but most do not have enough clothing so they can leave the camp.

Many secondary forces contribute to the making of refugees, but they cannot be considered here. Life for most people in Korea, where the general status of the population is not much above the refugee level, has been reduced to an elemental struggle for survival. One of the greatest human catastrophes to occur anywhere in the modern world has struck Korea. Every aggravation of its condition uproots more people. Since the clash of world forces of destruction, added to the struggle going on within Korea, has brought Korean humanity to its present condition, world energies of reconstruction must come to Korea's aid. What is being done to help Korean refugees? The next article will outline the answer to that question.

Next week: "Who Helps the Koreans?"

Church Help for the Mentally Ill

By John B. Oman

THE MENTALLY ILL are among the most misunderstood, unwanted, neglected, thwarted, abused, numerous and pitiable of all human sufferers. They are often curable and yet not often enough cured. I have yet to read a poet's line inspired by their heroic suffering. Who can comprehend their loneliness or the feeling of hopelessness aroused in them by their delusions?

Those who understand mental illness react toward it the same as toward physical illness. They feel indifference, concern or compassion according to their individual natures. But those who do not understand mental illness usually react toward it with a feeling of awe (more or less natural when something is beyond one's comprehension) or are morbidly curious (again, reaction to the unknown), while the most ignorant tend to ridicule (a defense mechanism resorted to by many to cover up their own lack of knowledge, and therefore not a true expression of their real emotions). Only those feel contempt for the mentally ill who would be contemptuous of the physically ill—the kind of people, that is, who feel that weakness in any form is a subject for scorn, something that should be crushed to make way for the strong.

The mentally ill, usually through no fault of their own,

have been taken away from their relatives and friends and banished from society. Too frequently they find that, after they have walked through the admission office of an institution for the insane, the door is locked behind them without any comforting assurance as to when and whether they will return to a life of normality.

Size of the Problem

Mental illness is what the United States Public Health Service calls America's number one public health problem. It is estimated that about 8 million people in this country are suffering from some form of mental illness. At any one time, studies have shown, there are about a million sufficiently disabled by mental sickness to require hospitalization. More than half of all the hospital beds in the country are occupied by psychiatric patients. (Even this number would be increased were the mental wards of institutions not already overcrowded. Some states have been obliged to care for the overflow in jails.)

One out of every twenty persons in this country will spend some part of his or her life in a mental institution, and one out of every ten will need psychiatric help. Psychiatric disorders are the basis of half of all pensions paid

Who Helps the Koreans?

Life Forces Struggle for Survival of Afflicted Millions — Third Article in Series

By Harold E. Fey

AT THE VERY MOMENT when international war, civil war and domestic disaster continue to make refugees in Korea, other forces fight for the survival and reconstruction of that shattered country. Chief of these is the refugees themselves. No Oriental fatalism prevents them from scouring the earth for anything that can better their condition. So long as a shred of hope stirs in their tired minds or an ounce of energy pulses in their shriveled bodies, they struggle to improve their lot. No plan for Korean reconstruction should leave them out of account.

Like other people, refugees have to start where they are. Nobody really knows how many of them are living in refugee camps, how many are in the homes of relatives or other people, how many have returned or halfway returned to the places where they used to live. But for between 4 and 8 million—the U.S. and Korean estimates, respectively—starting where they are means starting from a straw-covered shed or an old school or gaping factory building. It means getting up from a place on the floor or the ground where one blanket has covered five people, rearranging clothing that is worn at night as well as day, getting water, eating if there is anything to eat, and going out into the snow. It means starting with a capital equipment consisting of the clothes a man and his family are wearing, the blanket and perhaps a cotton-stuffed comforter, a couple of pots, and probably an A-frame.

The Ubiquitous A-Frame

This last article is an important piece of equipment. Its principal members are two Y-shaped tree limbs, peeled of bark and fastened to each other with crossbars so that they are close together at the top and wide apart at the bottom, thus forming an A made out of two Y's set edge-wise. When properly made this frame fits neatly on the back, with the top above one's head, the ends hanging down beside the hips, and the prongs of the Y sticking out to the rear for any load that a man can carry. This is the principal Korean device for transporting every kind of material, from dirt and stones for road-building to the precious goods which are still seen in a few shops and the rice, fish and vegetables of the Korean diet.

Being compelled to start from the bottom, the refugee may shoulder his A-frame and begin cruising around looking for something to carry for somebody. With the great shortage of all kinds of transportation equipment, he probably will not have to go far before he finds a job. If he works all day he may earn 2,000 won. This seems to be the prevailing wage in most places. The United Nations pays the stevedores who unload cargo on the docks at Pusan and elsewhere about 2,500 won a day. Sometimes a rice ration is added. These wages amount to 20 or 25 cents in American money. The United Nations is the biggest employer of labor in Korea, exclusive of the

Korean government. It employs around 150,000 Korean civilians in the whole country. Much of the work done for the Korean government is even less remunerative, consisting of labor on roads in lieu of taxes or a job in the labor corps which toil at the front.

Living on 25 Cents a Day

What will 2,500 won buy? It will buy enough rice and vegetables to last a family a day, with a little left over. So even the employed refugee continues to need his rice ration. At this rate of pay it will take a man from 20 to 25 days to earn enough to buy a pair of the cheapest leather shoes, so he and his wife have to "make do" with cheaper rubber sandals. It would take him a year to earn enough to buy a medium-quality man's overcoat (second-hand) on the open market at Pusan, or six months to purchase a used suit coat of summer weight, or two months to buy enough piece goods so that his wife could make herself a dress.

In spite of the obstacles raised by inflation and the scarcity of all kinds of materials in Korea, the persistence and ingenuity of the refugee population is astonishing. In Kojedo many northern refugees have hired themselves out to fishermen. Several now own their own boats and employ others, or share in a cooperative fishing venture. One man has opened a rayon-weaving shop on the main street of his village, has made all its machinery by hand, and is now employing a half-dozen other refugees at making cloth. The peddling of fruit, candy, thread and other little things is common. One big refugee camp outside Pusan, where 30,000 people live, has the beginnings of a regular market in the peddlers who sit or stand at the sides of its main street, a thoroughfare ten feet wide.

Koreans Help Koreans

The government has a program by which, with U.S. assistance, it hopes to house 20,000 families or 100,000 persons this year. Some of these government-sponsored houses are to be seen in Taejon and other cities along the road known as MSR, which means Main Supply Route. Fifty to 200 dollars' worth of material will house a family. Some lumber, about as thick as the sides of an orange crate, some nails and poles are supplied to the expectant householder, and he provides the labor. But for every government-assisted house one sees, a hundred start up without such help. Most of this independent construction is done by refugees, using straw or grass cut by the roadside, poles picked up where they can be found, squares of tin salvaged from cans. Walls are sometimes made of mud bricks dried in the sun, or of mud plastered over a lattice-work of bamboo. Building has to stop for three months in winter because the mud freezes. The Lord helps those who help themselves, and he has an appointment to keep with the Korean refugees.

Other Koreans are also lending a hand. More than half the homeless are housed not in refugee camps but in the homes which other Koreans have opened to the dispossessed. Before the communists started their aggression in 1950, nearly all the first wave of refugees had found some kind of shelter with other Koreans or had built their own. When the second and third waves rolled south the government appealed to its people to open their houses to the exiles. Great numbers did so. The resultant overcrowding is terrific, but there are few complaints, even though the continuance of refugee camps makes it clear that the saturation point has been reached.

Koreans are helping themselves through the maintenance of as many as possible of the normal functions of community. In spite of impossibilities piled on impossibilities, the educational system continues to function, thanks largely to Dr. George Paik, the remarkable minister of education, a Christian. This gives employment to 70,000 teachers and keeps hundreds of thousands of children learning the right things. Dr. Paik answers those who say education is too great a luxury for today's Korea by saying children are bound to learn, since they are growing, and the country cannot afford to have them learn only from chaos and demoralization. Many teachers and pupils are refugees. A higher proportion of educated than of uneducated people fled from the communist terror because they were marked for liquidation if they defied the new totalitarianism. Even though the Korean educational system is centralized in the national government, the schools are kept going by voluntary contributions from local parent-teacher organizations, which supplement the teachers' salaries so they won't starve.

The Food and Clothing Problem

Since between 70 and 80 per cent of Koreans are farmers, Korea's capacity for self-help depends in considerable part on agriculture. The 1950 harvest was cut about 20 per cent by the war. This year the reduction is estimated at from 30 to 40 per cent. The reasons include the evacuation of a large number of farmers from a great belt across central Korea; lack of fertilizer, which used to be imported from Japan and later, through the Economic Cooperation Administration, from the United States; and the killing off of two-thirds of the workcattle by the combatants. The United Nations Civil Assistance Command for Korea (UNCACK) is importing large quantities of fertilizer and the army has started returning farmers to the soil. But there is an absolute shortage of food which has to be made up from the outside for at least a year even if peace comes. Practically everybody in Korea is always hungry, and most people are half or two-thirds starved.

But the critical shortage of clothing is perhaps the greatest immediate problem. Koreans are attempting to meet the need, but here also assistance in large amounts must come from the outside. Cotton spinning facilities, for example, have been reduced by war damage to 22 per cent of their former proportions, which were never adequate to clothe the people. Lack of electric power reduces the efficiency of even these remaining factory facilities to 60 per cent of capacity, since Korea's hydro-electric sources of power are largely in the communist-held north.

Steam-operated power plants can't function because Korea's coal is also in the north. Silk production is down to one-third of the prewar level, woolen production to one-eighth. Rubber production, upon which Koreans depend for shoes, is a little over one-third, and paper-making has been cut nine-tenths. Hence the schools without writing paper and the virtual disappearance of newspapers. Foreign trade, upon which the country depends to buy goods not made in Korea, has been reduced to a fraction of its prewar volume. The resulting economic paralysis is something that has to be seen to be believed.

Help from Outside

Lack of production and the continued printing of money has overlaid Korea with a fantastic inflation. In the latter part of 1951 the exchange rate of the won and the dollar fluctuated between 9,000 and 12,000 to one. When Church World Service received around \$300 from U.S. servicemen for Pusan orphanages and changed it into local currency for distribution, Dr. Henry W. Appenzeller, the C.W.S. director in Korea, had three bundles of bills, each as large as a brick, each containing one million won. Part of the reason why the Korean government prints such large quantities of money is that the Republic of Korea—not the U.N.—pays the wages of Koreans who are working for the U.N. as laborers, ammunition bearers, stevedores and so on. The Korean government regards this wage money as a loan and says that 113,500 thousand million won of its 221,200 thousand million won deficit should be repaid by the United Nations, which means principally the United States. U.N. accounting does not come to the same conclusion, and the point is in dispute and has made some bad feeling.

Economic assistance by the United States to Korea amounted to more than \$250 million between September 1945 and August 1948, when the nation was launched as an independent country. Much of this went for goods which were consumed at the time, or for capital improvements which have now been destroyed in war. After Korean independence, aid continued under the Economic Cooperation Administration, totaling almost as much. But Korea is infinitely worse off today than it was before a dollar of American assistance was offered. The fantastic sums which have been poured into the war effort in Korea since June 1950 are visible today in docks, roads, military installations and facilities. But so far as the rehabilitation of Korea is concerned, when fighting ends that must begin all over again, almost at the bottom. The remarkable recovery of Japan indicates that the job, if peace comes, is not impossible. But it will take a much longer time and huge sums of foreign capital.

United Nations Help

Meanwhile, immediate aid to the persons who are Korea is imperative. The United Nations Civil Assistance Command for Korea is the official entity set up to extend this aid. Its headquarters is at Pusan, the temporary capital. It functions through a committee composed of United Nations and Korean government personnel. The top level U.N. people are all Americans—a fact to be regretted if it is hoped to engage the efforts of other governments deeply in civilian reconstruction. Comparable committees

are set up at the provincial level. Committees composed altogether or mostly of Koreans function at the county and township levels.

The work of civilian assistance goes forward vigorously, or not vigorously, depending upon the strain to which channels of distribution are subjected by the war effort. Sometimes several trainloads a week of relief supplies leave Pusan for the north and sometimes the amount is much smaller, depending on what is happening at the front. I have checked at refugee camps in various places throughout Korea to learn whether UNCACK clothing has been received and have always found that some people have received something. In the camps farther north, a larger proportion of the people exhibited UNCACK clothing. All the camps are getting allocations of grain, though the amounts are always less than needed. Stories of relief supplies appearing in the black market are heard too frequently to be dismissed as unimportant. I have checked some of these stories and am convinced that this leakage goes on. Sometimes there is good reason for the sale of relief materials, as when a person has received a coat or a piece of cloth which can be sold and a greater quantity of

poorer material bought, or when an institution receives more of one commodity than it can use immediately and exchanges part of it for something else. But it must be admitted that some materials stick to the fingers of desperately poor Korean officials through whose hands it passes.

By our standards, everybody in Korea, from provincial governors on down, would qualify for relief. On the whole, however, it can be said that UNCACK is doing an absolutely necessary job and is doing it better than might be expected under the circumstances which prevail in devastated Korea today. The extent of the calamity which has overtaken the whole Korean people cannot be overestimated, and international governmental assistance is the only way in which it can be met even partly. This must be kept in mind when the U.S. Congress is discussing appropriations. It also has a bearing on the supplementary aid which can be given by voluntary groups, including the American churches. This will be discussed in the next article.

Next week: "Christian Responsibility in Korea."

The Eisenhower Portent

By John M. Swomley, Jr.

THE DEGREE to which militarism has seized America is nowhere more forcefully illustrated than by the effort to make General Eisenhower the next president of the United States. Except for a few boyhood friends, his campaign is being led by some of the most militaristic of the nation's politicians. Senator Lodge, a longtime advocate of peacetime conscription, who left the Senate to be a colonel in the army and on his return became the chief spokesman in the Senate for the military point of view, is the general's campaign manager. He is assisted by such men as Senator Duff and Governor Dewey, both of whom have consistently advocated peace through military strength, permanent peacetime conscription. Governor Dewey has also put through a program of state conscription for civil defense after failing to put through an even harsher program which the press termed "Dewey's dictatorship bill."

Insofar as the American people tend to think of Eisenhower as the only logical leader of the nation their attitude is indicative of the growing dependence on military men, already manifest in President Truman's constant use of generals and admirals for important "civilian" posts in government. Republicans and Democrats alike are guilty of this idolatry of the military, since responsible leaders in both parties made overtures to General Eisenhower. Indeed, rumors have appeared in such papers as the *New York Herald Tribune* and the *Nashville Tennessean* that Eisenhower would have welcomed a nomination from both parties, even though this De Gaullist approach would deny the people the right to vote against him.

Now that Eisenhower's cap is in the presidential ring,

the question can hardly be longer evaded: What does he stand for? Within the past few years he has spoken on free enterprise, peacetime conscription, arming western Europe, the need for American military strength, a European military and economic union. Prior to these comments his chief utterances on labor, race relations, education or peace were in testimony given before Congress on military matters and in his addresses to military and veterans' groups. Much is being said, and rightly said, about the vagueness of his generalities. Nevertheless, he has said enough to make it possible to foresee the nature of the leadership he would give were he to occupy the White House.

Colored by Army Background

His leadership has been and will continue to be acceptable to the army and to his business colleagues on the Columbia University board of trustees. In fact, he will be the spokesman for their philosophy. In speaking for military and business interests he will, however, appear to be objective, or at least not dangerously militaristic or capitalistic. Illustrative of this is an editorial in the *New York Times* for February 16, 1948, which quoted him as saying: "National security does not mean militarism or any approach to it. Security cannot be measured by the size of the munitions stockpiles or the number of men under arms or the monopoly of an invincible weapon. . . . But adequate spiritual reserves coupled with understanding will meet every issue of our times." The *Times* commented: "When a soldier who can speak in these terms asks some obvious measures of preparedness the most

churches would find this cause of the pastor a "natural." After all, the pastor's economic situation is the laymen's responsibility. Organized labor could help. A powerful union such as that of the automobile workers, whose members have an average income of \$4,007 per year, might pass a resolution in behalf of the "exploited" religious workers whose incomes, according to the government's figures, average a little over half their own. The National Association of Manufacturers, so often lambasted by religious liberals, should enjoy creating a commission to investigate such questions as: Are the churches to which our members belong good employers? Do they practice good business ethics? If not, why not? What are our members doing about it? A commission appointed by the N.A.M. to deal with such questions would make news—of the man-bite-dog variety.

We can all do something politically by throwing our influence against this mad and suicidal overspending for arms and other inflationary measures which is destroying the value of the pastor's dollar along with the teacher's and everyone else's dollar.

These are a few of the things that we can do. If we do these things we will see still other things we can do.

I have written as I have because I am concerned about the future of the young men I have been teaching. My own life in the ministry has been a very happy one. As I have reflected upon this I have been impressed that, along with the moral and spiritual satisfactions, one of the sources of my happiness has been the union of adequate economic support with continuous opportunity to use what ability I had in the service of the Kingdom. It has seemed only fair to my students that I should express my views about the economic problems of their vocation.

Many of the young men I have taught in these later years have been G.I.'s. They are courageous and adventurous. They are willing to be sacrificed in the Lord's work. They are not so willing to be sacrificed on the altar of petty policies and limited vision. On the economic side they seek no special privileges. They seek only an equal opportunity with their fellows in other occupations to give their best to the world. What they want and what they need is parity—parity for pastors.

How the Churches Help Korea

Nation Sustained by Fortitude of Christians — Fourth Article in Series

By Harold E. Fey

HERE IS what Korea is like: The states of Pennsylvania and New York have become uninhabitable. Their people have fled to the southern end of the Appalachian mountains. The steep slopes there have been stripped of trees and most of their productive soil. Half the county seat towns, half the Dogpatches and Coon Hollows, have been burned to the ground. Now ten times their original population moves in, arriving in the middle of winter. Usually the newcomers are on foot, in families or remnants of families, after having walked from 300 to 500 miles. Their only possessions are the clothes on their backs, a few pans, a blanket or two, a hoe or an ax. There they are—20 million people set down in bare mountains, whose TVA has been destroyed, whose power lines are down, whose rainfall rushes off to the sea as it falls.

Millions of the refugees are city dwellers, former inhabitants of Seoul and Kaesong and other towns—beg pardon, New York and Harrisburg and Binghampton. What can keep them from starving on Blue Ridge and Bald mountain? More millions are farmers. How can they produce food without houses or barns, without work animals or tools, without fertilizer? Amazingly, multitudes of children have survived. If their only teacher is not to be chaos, how can schools be set up without buildings, books, paper, pencils? Many of the people are sick or wounded. How can they be treated when most of the doctors, along with most of the teachers and community leaders of all sorts, have been killed?

If an atomic attack had rendered Pennsylvania and New York uninhabitable, the rest of the country would

give first priority to helping these wretched millions. So the rest of the free world is helping Korea. First it supplies enough food to keep 20 million people from starving. It tries, less successfully, to give them enough clothes and building materials to keep them from freezing. Through UNCACK—the United Nations Civil Assistance Command for Korea—it does these things and vaccinates, delouses and otherwise immunizes and gives some kind of medical treatment to millions. This is a huge operation. It cost \$142 million in the first year of the war and now costs around \$17 million a month. But if nothing more is done than to keep people alive, the Korean people will be pauperized and we will go bankrupt. The something more that is needed is—in addition to peace—railroads, highways, power systems, water systems, factories for producing cement, fertilizer, textiles; building materials for a half-million houses; hospitals, schools and means of communication.

But to help the Koreans help themselves, leaders must be raised up. To achieve this, a transformation will have to take place in the Korean mind. For at least two generations Korean leaders in every walk of life have been systematically marked for destruction. Under the Japanese any head that rose above the general level of labor-force mediocrity was lopped off. The communists followed the same system when they overran the country in the early stages of the invasion. South Koreans know this will happen again if they are abandoned by the rest of the world. How can people who have such a history as this be induced to make the spiritual effort necessary to their own survival?

Here is where the Christian church is making an indispensable contribution to the renewal of Korean life. During the entire period of the Japanese occupation and since that time, through sufferings and tribulations, the churches have been discovering and preparing men and women for leadership at any cost. Today there is no other institution in Korean life that compares with the churches in this regard. The plans of UNCURK—the United Nations Commission for the Unification and Rehabilitation of Korea—will get nowhere without the men and women whose only real experience of democratic self-government has come through the churches.

Another of the U.N. agencies that are working in Korea is the United Nations Korean Reconstruction Agency—UNKRA. J. Donald Kingsley, its agent-general, has been impressed by something the churches have contributed to Korean life, although he does not identify the cause. "Very few nations in history," he says, "have experienced such complete destruction and desolation as Korea. Because of this, I have been all the more impressed by the fortitude and the indomitable spirit of the Korean people. They have suffered indescribably, but they are amazingly strong and hopeful for the future. If we of the United Nations follow through and give them the confidence, the support and the encouragement they deserve, I am confident that they will show themselves to be more than worthy of it."

Christians Aid Nation

Fortitude, indomitable spirit, strength, hope—these elements stand out in magnificent clarity in the Korean spirit today, and they come from the Christian faith. President Syngman Rhee told me that the influence of the million Christians in this country "is felt everywhere—in the government, in the National Assembly, in the country as a whole. . . . Christianity brings great strength to a people, especially in a time of suffering." He mentioned the time early in 1951 when Seoul had to be evacuated a second time and "there was not a ray of light anywhere." Then "prayer was a sustaining power" both for himself and for his people. "It was not humanly possible that we could survive, yet we have survived. I see God's hand in our victory. If God is for us, who can be against us?" Other Koreans confirmed this opinion.

The million figure frequently quoted for the number of Christians in Korea is an estimate, but it is widely used and is as good a guess as any. A dozen years ago when a count was possible the number was around 400,000. Approximately one-third were Roman Catholics. About 80 per cent of the Protestants were Presbyterians, with the Methodists the second-strongest denomination. It is probable that about three-fourths of the Christians in Korea now are Protestants, since their numbers have grown amazingly. For example, a Christian chaplaincy staff of approximately 80 ministers has been set up in the Korean armed forces. These ministers have won tens of thousands of converts in the Korean army and marines and in the hospitals, where they serve with entire freedom and a warm welcome. Paradoxically, the scattering of the people, like that of the early Christian church, has given the church new strength. Its members have gone everywhere preaching the gospel.

It is a common experience, as one visits refugee camps

in any part of Korea with missionaries, to have people from the north recognize them. Men and women crowd around with unmistakable expressions of delight. After greetings and personal news are exchanged, the refugees will say, "Come and see our church." Usually it is a straw hut like the rest, but it is a little larger and is always surmounted by a cross. There every day Christian Koreans meet at dawn for prayer. Generally the refugee church is full of newly arrived people, who spread their mats on its floor until they can build huts of their own and make room for the next group of exiles. In the camps often some woman will ask: "May I show you my Sunday school class?" Then she will send out the children who always press close to gather her class, and in no time 40 or 50 children will line up. Often these Sunday school classes meet every day for an hour or two of Bible stories. Nearly all the Christian refugees carry their Bibles or Testaments with them. In the book- and newspaper-starved camps, Koreans pass Bibles from hand to hand and read them incessantly.

Christianity Moves Forward

All this initiative, it must be emphasized, is indigenous. From the beginning the Christian movement in Korea—and it is a movement—has gone forward on the basis of self-support and Korean leadership. Now that policy, established over 70 years ago, is paying off. Not all of the payoff is good. Some of the church quarrels which continue to divide Korean Christianity are attributable to misplaced initiative. More often they can be traced to the influence of American sectarianism. But Korean Christianity is united when it comes to finding the spiritual resources with which to face chaos and suffering with fortitude, with resolution, with unquenchable hope.

For one more example, take Kojedo. When the first missionaries arrived on this southern island where now 130,000 North Korean and Chinese communist prisoners of war are kept, they found dawn meetings for prayer being held in the compounds. They heard Christian hymns being sung by thousands of men. North Korean Christians, having been conscripted to serve in the Red armies and taken captive, started these meetings in literally scores of compounds. They did not thereby receive an extra grain of rice or any other favor. Even yet the attendance at these meetings, running into the tens of thousands every day, is not counted in the religious statistics reported by the chaplains. But no country where this can happen is lost.

Help With the First Snow

What are American Christians doing to help one of the most vital Christian churches in the world, now deeply immersed in its time of troubles? An account of what happened in Chunju in southwest Korea last November 26 may suggest part of the answer. That was the first day of winter in this provincial capital. Snow fell and the air was sharp and cold. In the morning the wind swept cruelly across the open yard of a school where hundreds of refugees were housed, but a long line of children formed to get milk from a supply sent in powdered form by Church World Service. The children shivered uncontrollably as they stood in line, and huddled against each other for a little protection. Some were barefoot and none wore any-

thing but a thin cotton dress or shirt or pair of trousers. Each child got his bowl or beer can filled with milk and had his card checked, then carefully carried the container back to the mother who waited with her other children in the school building. I did not see a drop spilled. (Beer cans, usually left behind by American soldiers, are a possession precious to the refugees.)

The milk supply out of which these children were fed was running low, and we were glad to hear that a Church World Service shipment had reached Chunju the day before. The shipment had left Pusan by ship on October 29 and had arrived four weeks later after many vicissitudes. Kim Jong Whan, Boston University school of theology class of 1951, had stayed with it throughout. He had arrived at Chunju with 150 bales of clothing, 20 drums of powdered milk and some hospital supplies. After leaving an equal amount in the next province to the south, he came on and slept in the freight car in the railroad yards the night before to guard his precious cargo. The journey of 300 miles had required nearly a month because (1) part of it had been made by ship to avoid the guerrillas and the ship had been blown off its course by a storm; (2) after Kim got started he learned that a negligent clerk had sent the bills of lading off on another ship, which broke down and was disabled for a week, finally going to another port, from which the papers had to be rescued; (3) a governor in whose care the shipment had been sent to one port had to be convinced that "in care of" meant that and nothing more.

Kim hung on, guarded his C.W.S. goods and stormed each obstacle until he reached Chunju. On this November morning when I happened to be there he went through the snow to the UNCACK office, told them he had a relief shipment and asked for trucks to take it to the Presbyterian mission boys' school. UNCACK's trucks were busy, so Kim rounded up eleven pony carts with their drivers, rolled back the car door and started unloading. When the first cart was piled high, its driver started off. He was stopped by a loud whoop from Kim, who told him to wait until the others were ready. Each 100-pound bundle of used clothing was worth about a million won (\$100) at Korean black-market prices, and Kim did not intend to lose even one if he could help it. One box in which the missionary who was responsible for the hospital took an especial interest was stamped "From Talbot Park Presbyterian Church, Norfolk, Virginia. Church World Service, 1200 North Tuck Hill, St. Louis 17, Missouri. Reship to Korea." (Noth is the way it was spelled.)

Kim Delivers the Goods

Soon the last cart was loaded and the caravan started across town with Kim in the van and Henry Appenzeller, C.W.S. director for Korea, bringing up the rear. The long line of carts attracted a lot of interest as it creaked slowly through the town, which had suffered less war damage than most. At the entrance to the boys' school a sharp hill proved too much for the little ponies, so Kim and Dr. Appenzeller put their shoulders to successive cartloads to help them over the hump. In the attic of the school, men's and women's clothing in winter and summer weights was put in separate piles. So were children's clothing, infants' layettes, mixed bundles and blankets. Shoes came in bags,

men's and women's separately. Contrary to some reports, nothing is sent by C.W.S. that cannot be used in some way and nothing is wasted.

Word of the relief shipment ran quickly through the town, and that afternoon the local C.W.S. committee, consisting of pastors and missionaries, met. Dr. Appenzeller made one point: that the goods should be distributed on the basis of need, regardless of church affiliation or lack of it. Guerrillas were active within six miles of Chunju, and often robbed whole villages, even stripping people of their clothes. People who had been victimized in this way were to be helped first, along with refugees in the big camps there. The nine men agreed to start distribution immediately on that basis. That Christians in this area have the reputation for impartial humanitarian service was underscored later in the day.

Prefers to Deal with Christians

Major T. A. Vangen, retiring head of the local UNCACK team, said his agency had learned in Chunju to deal with Christians wherever possible because they are trustworthy. Dr. Stewart, medical officer of the team, a Canadian, said in the presence of several officers, including the new UNCACK commander there, Colonel Henderson, that the Presbyterian mission in Chunju had been most helpful to the civil assistance authorities and that he would do anything in his power to reciprocate. He especially appreciated the treatment given free to hundreds of refugees by the mission hospital, which had even filled its nurses' home with patients and was at that time fighting a refugee camp outbreak of relapsing fever. One outbuilding of the hospital cared for refugee babies, including a war veteran of three with one leg shot off. A ward cared for civilians who were suffering from gunshot wounds inflicted by guerrillas. Nearly all these patients needed clothing.

That evening Clyde Boyer, a missionary at Soonchun on the south coast, stopped overnight on his way north. He had not known the relief goods were arriving but was much interested. Among his other responsibilities is the R. M. Wilson leper colony, of whose 1,100 patients 1,000 are Christians. They have no pastor, their minister having been killed last year by guerrillas. Boyer said that the colony had had no medicines for the treatment of leprosy for the last 18 months and no bandages. He went to the provincial capital once but it took so long to get two cases of drugs from UNCACK that he had not tried it again. He felt that the lepers were forgotten and greatly needed gauze for bandages and sterile cotton. Before the war they got White Cross material regularly from church-women's groups. The leper colony received money for food from the Pusan government by sending a man for it each month. The trip requires two weeks because the man has to go from department to department and sign innumerable papers. A contribution arrives regularly from the American Mission to Lepers. The colony has a school for 170 leper children and is regarded as a model institution. It badly needs underclothing as well as medicine. When will it get a C.W.S. shipment? Dr. Appenzeller could not answer. The reason will be discussed next week.

Next week: "Let the Churches Help Korea!"

Let the Churches Help Korea!

Military Monopoly on Relief Not Justified — Fifth Article in Series

By Harold E. Fey

UNTIL the communist war started, the only Americans most Koreans had ever seen were Christian missionaries. They made Korea their home. They spoke its language. The people understood that they kept busy with schools, hospitals and churches. But since 1945, and especially since the present war began, every Korean has seen a new kind of American. He is the soldier who is taking Korea's side against the invaders from the north, known in South Korea as the "puppet army." These young Americans have strange manners and often shock the staid Koreans. They detest Korea, hate the necessity which brings them to its mountains, and loudly proclaim their longing for the day when they can put this land behind them forever. But they have one thing in common with the missionaries. They give the shirts off their backs to Koreans in need.

The first help given to Korean refugees came from American G.I.'s. They shared their chocolate bars and divided their rations with the hungry. They scrounged everything they could lay their hands on and passed out coats, caps and all sorts of articles that Uncle Sam had shipped over for their own use. They tore up their blankets and divided the pieces among mothers who were trying to keep their children from freezing. They adopted parentless waifs, decked them out in ill-fitting G.I. raiment and fed them from their own mess kits in defiance of orders. Now that a part of the 100,000 children who have been orphaned by the war have been assembled in orphanages, American soldiers are pouring out their wages to support them. Every chaplain in Korea can relate scores of stories of such open-handed generosity, which the chaplains have done their best to encourage. Collections taken in religious services are often given by chaplains to some form of aid to Korean children. In some places, these collections amount to hundreds of dollars a week.

Church World Service

After the G.I.'s, relief for Korea's war victims came from the churches which back the missionaries. Up to December 1951, Church World Service had given clothing, food and medicine to more than 300,000 Koreans. This is a substantial amount of aid, and it has been deeply appreciated. The flow of goods usually comes through the port of Pusan, where Dr. Henry Appenzeller maintains his tiny, teeming office. Part of the materials is assigned to the area immediately around this temporary capital, which is crowded with refugees. But the larger part is allocated to other sections of the country. Usually the channel of distribution is from Pusan to a provincial capital and then out to the surrounding area. So, late in November a railroad carload of clothing, milk and medicines reached Chunju in the southwest. A week later a convoy of five big trucks took a C.W.S. shipment to Wonju in the central part of Korea. Another shipment was being

readied for Seoul, to which city a half-million people had returned in spite of orders telling them to stay away.

Presbyterian and Methodist missionaries, whose churches predominate in Korea, share generously through the gifts of their denominations and out of their own slender resources. Roman Catholic relief shipments, which are cleared through Msgr. George Carroll of Pusan, are also being distributed. Some church people are sending parcels of clothing to chaplains whom they know, and other parcels are being sent to soldiers. An American officer in Seoul, who is an Oklahoma clothing merchant in private life, I found at Christmas expecting to receive 3,300 pounds of clothing from his store and from the citizens of his town.

Washington Ends Private Aid Distribution

All such contributions put together cannot meet the need of Korea's desperate millions. But every additional person who is helped is one more, and the total assisted by private activity is not insignificant. A hitch has developed, however, which seems likely to dry up a large part of this private aid. Official policy, originating at the highest levels in Washington, has decreed that henceforth all relief supplies to Korea must go into a pool and be distributed by the United Nations Civil Assistance Command for Korea. The reasons for this policy, and the method by which it is carried out, should be understood by the American people, in whose name it is being imposed on a situation of great human suffering.

First, what is the policy? It is that UNCACK, the U.N. civil assistance organization, which works with the Korean government, determines where all clothing, food and medicines shall go. It receives relief shipments, unloads them from ships, stores them in warehouses, forwards them when and where it thinks best, allocates them to those whom it considers to be in greatest distress. For example, an UNCACK officer told me that the clothing given by American teachers for Korean teachers will go to these teachers only if the officials in charge decide at the time the clothing arrives that teachers need it more than some other persons. This policy went into effect for Church World Service in the middle of November 1951. Distributions after that date consisted only of goods on hand and those "in the pipeline"—in transit—plus relief goods which may be purchased in Korea. The latter goods of course do not increase the supply of food in the country but only shift its distribution.

Is It Military Necessity?

The reason given for the UNCACK order requiring that voluntarily contributed relief goods be pooled and distributed through one official channel is military necessity. All Korea, it is maintained, is a war zone and military requirements must have priority. The armed forces insist

that they simply cannot permit voluntary agencies, such as the churches, to compete with them for the use of ships, ports, warehouses, railroad cars, trucks, gasoline or living space in the shattered and fantastically crowded cities. At any moment the communists may start another big push to the south, perhaps with the aid of an all-out air attack on South Korean cities, docks, railroads and roads. The first business of an armed force, it is said, is to be ready to meet any contingency and to let nothing stand in the way of its own efficiency.

This is a strong argument. Until an armistice is signed, and perhaps for some time afterward, the whole Korean peninsula may explode at any moment into intense military activity. In this situation, every gallon of gasoline, every stick of wood and lump of coal, every hoof or wheel, is invested with military potential. The armed forces know that they have to deal with guerrilla activity at the rear as well as attacks at the front. They feel they should not be required to protect, feed, house or supply relief personnel. In a situation where a large part of the meager resources of a fantastically poor land has been destroyed by war, the military mind simply cannot conceive that the gains to be achieved by private relief are worth their cost to the war effort.

This army argument is difficult to answer because part of the information required to refute it is a military secret. No representative of a church or other philanthropic body knows how many ships are available for transportation of relief goods across the Pacific, or what may be the capacity for such goods beyond military needs of Korean docks, warehouses, roads or railroads. Not even the army knows how much strain will be put on all facilities if the war flares up instead of dying down, and certainly no non-military person has this information. The logistical problem of fighting a full-scale war in Korea, at the end of a line of supply thousands of miles long, against a swarming foe whose sources of supply are near by, must certainly be a tremendous one, but its dimensions are hidden from the humanitarian forces which seek to come to the aid of the Korean people. Military leaders, whose contention that the large share of the relief job must be done by themselves anyway cannot be gainsaid, simply ask that in view of this fact and the necessities under which they labor they be entrusted with responsibility for the entire problem of distribution.

People Come First!

If it were not for one factor, this line of reasoning would have to be accepted as conclusive. This factor arises from a limitation which is inherent in the concept of military necessity, which holds that nothing is more important than military victory or the success of the military forces in whatever they undertake. In Korea at least a year and a half of war has demonstrated that something else must be given priority over military necessity. That is the survival of the Korean people. The destructiveness of this conflict has made it clear that the survival of Korean humanity and not military necessity must have priority in all basic policy decisions concerning that country. It is now clear that if this war for the preservation of Korean freedom continues the rate of human destruction it has maintained up to now, the time will come when no Ko-

reans will remain to enjoy the benefits of liberty. At the present rate of five million casualties in 18 months, a war the length of World War II would bring the virtual annihilation of the Korean people.

If priority is given to human survival in Korea, the churches and other voluntary societies must be permitted and encouraged to send relief goods to Korea and to supervise their distribution. UNCACK hopes the flow of supplies from the churches will continue, while it clings to a monopoly of distribution. The present writer shares that hope, but believes that UNCACK should abandon its monopoly, because, in spite of our hopes, it is not likely that voluntary humanitarian effort will continue when yoked to the military. Givers give not merely food or clothes; they give their continuing interest in the persons who are to receive their contributions. To maintain this interest, they must be allowed to send their own representatives to follow their gifts through to those who use them. Givers cannot possibly have the degree of confidence in Korean government officials and U.N. military personnel that they have in representatives of their own choosing. If they do not have this confidence, they are not likely to give as generously as they otherwise would.

People Give to People

In the second place, givers should be permitted to designate, if they desire to do so, who shall receive their contributions. Usually this cannot apply to persons, but it can and should apply to groups of persons—teachers, children, mothers, pastors, social workers, railroad men, church members, former prisoners of war and so on. This is the usual pattern of voluntary philanthropy. People give more readily to specific groups, especially if these are counterparts of groupings the givers know. The nerve of philanthropy is cut when gifts disappear into an abstraction called the "UNCACK pool." People like to know they are helping other people. If they are permitted to designate and if they get reports in which they have confidence, the flow of gifts continues. Otherwise, it dries up and stops completely.

Finally, the voluntary agencies should be permitted to render their ministries to the Korean people so that their efforts will serve as a criterion for and a challenge to the official agency. Let it be granted that the main burden of relief must be carried by UNCACK, which is currently providing relief at the rate of \$50 million every three months. Under present circumstances, we must also accept the fact that this agency will continue to subordinate relief to the war effort, since it is in a very real sense a part of the military operation. But its claim to a monopoly control of help must be resisted, if only to recognize that the claims of humanity are superior to those of politics; that UNCACK, though bound by the law of military necessity, recognizes that there is a higher law which judges all our endeavors. The church stands for this higher law of love and its gifts are expressions of its primary loyalty. These must continue, in times of military adversity as well as of victory, as a testimony to Koreans that they are children of God and members of his family.

The UNCACK organization will do a better job if it is not a monopoly. Its officers need to know that their administration of their trust will be subject to the scrutiny

of friendly but independent observers working with and for the neediest. Under the monopoly conditions which have prevailed, some of them already show signs of losing their perspective. For example, when Joseph Lehman, director of American Relief for Korea, returned from that country last fall after a two-week survey of relief needs, his report gave the impression that churches and missionary organizations are doing very little to help the Korean people. His tour was conducted by UNCACK. Another example appears in the article by William L. Worden in the *Saturday Evening Post* for last December 15. It quoted UNCACK officers as wondering why church and charitable groups, "with good will enough to send relief packages across half the world, have not enough interest to send things which can somehow be used, rather than the dancing slippers, ladies' corsets and baseball catchers' chest protectors which have been pulled out of such packages in Korea."

This was the only reference in the article to the work of church and other voluntary agencies in Korea. It grossly misrepresents the quality and the quantity of church relief efforts. If the writer had visited a single missions hospital or relief station or seen a single shipment of church relief goods opened, he could not have made such a statement. Neither he nor Mr. Lehman gained any understanding of the scope and nature of voluntary humanitarian work in Korea, presumably because they saw only what UNCACK wanted them to see, met only those whom the official agency wanted them to meet. This need not be taken as evidence of an intention to deceive; it means simply that military officers seldom can speak Korean and are busy with their own affairs without knowing too much of what is going on among the Koreans who surround them. It must also be said that a few officers tend to move from the position of claiming a monopoly of facilities to

that of claiming a monopoly of the truth. For the sake of the important work UNCACK is called on to do, it must not be conceded that it has a monopoly on either.

UNCACK makes one point, however, which voluntary groups and their employees should accept. It is that all of Korea is in fact a war zone. Those whose purpose in Korea is to serve in Christian compassion should make it clear that they are prepared to endure all of the risks and hardships of war. After having met many of these men and women in all parts of the Republic of Korea, I am convinced that most of them are ready to endure whatever is necessary. But there is a partial breakdown of communication between the military and the missionaries, and this point has not gotten across. The man in uniform seldom knows that these civilians are as ready as he is to take their chances on capture, suffering or death. He does not understand that they seek no special favors.

Many missionaries have given their lives since the outbreak of the Korean war, and most of those who remain in the country are living in conditions of hardship not known in America since the days of pioneering circuit riders. Nobody who has seen these men and women at work can doubt that their devotion, their knowledge of Korean language and folkways, their rapport with the spiritually powerful Christian churches of Korea, constitute a force for freedom and right in east Asia that should be recognized more than it is. They are not asking the United Nations or the American army to do their work for them, but they should be allowed to do it for themselves and for the millions of American Christians who back them. An essential part of their work is the distribution in Christ's name of the food, clothing and medicine which he prompts his followers to send to Korea.

This series will be concluded next week.

B O O K S

Pro Christo et Ecclesia?

GOD AND MAN AT YALE. By William F. Buckley, Jr. Regnery, \$3.50.

CRITICS have sometimes commented, good-naturedly, on the anticlimax in the last line of New Haven's favorite college song, "For God, for country and for Yale"; but loyal Elis have replied that it properly arranges the items in the order of their importance. Now it appears that, if Mr. Buckley gives an accurate picture, the whole line is irrelevant, for Yale eliminates God, subverts the historic principles of the country's economy and government, and ignores the educational ideals that are the true tradition of Yale. Mr. Buckley, a 1950 graduate, was editor of the *Yale Daily News* and a conspicuous and controversial figure as an undergraduate. Naturally, his criticism has not gone without reply, as witness the pages of, for example, the *Yale Alumni Magazine* and the *Atlantic Monthly*, to mention no others.

The general questions that Mr. Buckley's

book raises about American higher education, especially in institutions with Christian foundations, are more important than the answers he gives about one institution. The substance of his indictment of Yale is that the main tendency of its undergraduate teaching is (a) antireligious and (b) prosocialist. The standpoint from which these charges are made is that of an ardent Roman Catholic (though this does not appear on the surface of his argument and is not so employed as to affect its validity), and also that of an advocate of "free enterprise" in its most completely unrestricted, uncontrolled, laissez faire form. Being in no position to make an independent investigation of the facts, I decline to pass judgment upon the adequacy of the author's documentation of his thesis or upon the replies to it.

The broader questions which it raises must, however, be faced. What is the scope and what are the limits of that "academic freedom" which professors rightly claim and jealously guard? Is it, as Mr. Buckley pre-

supposes, the right and duty of the alumni to see to it that their university shall propagate their religious and economic ideas? Is it the business of a university, or of a college (two separate questions), to propagate any specific patterns of correct thinking in these fields? If so (or if not), can an institution founded by Christians for Christian purposes remain Christian, and how can it, and how Christian? Harvard's motto is *Pro Christo et Ecclesia*, and Yale's seal carries a similar implication; but do these have other than an archaeological significance? Can American education have any orientation toward consciously and intelligently chosen goals (assuming that it ought to have) if all kinds of conflicting ideologies are presented to students on equal terms so that they may take their choice?

Milton argued, in his famous pamphlet on freedom of the press, that truth had nothing to fear in a fair and open fight with error. But is the fight fair in the academic arena if a department of philosophy gets packed with humanists and natur-

Korea Must Live!

Ultimate Issues at Stake in Ravaged Land—Concluding Article in Series

By Harold E. Fey

THE FUTURE of Korea is overcast with the great darkness that shrouds our modern world. But no estimate of that future is worth consideration which omits the power of God working through Korean Christianity. Having visited Korea and seen the tragedy of the most devastated country on earth, I am compelled to testify to the reality of the spiritual power which has been released in and through that country on the cross. Here is something strange and mighty, something which changes tears of sorrow to glory in tribulation, something which transforms moans of pain to shouts of victory. Here is a quality of life which triumphs over death.

This power continues to sustain the spirits of the Korean people in the face of incredible suffering. "In all my experience," says the former director of the International Refugee Organization, J. Donald Kingsley, "I have never seen destruction and human suffering on so large a scale as in Korea." Yet Mr. Kingsley elsewhere has spoken of the incredible fortitude and heroic spirit of the Korean people. In spite of the fact that the Christian community of Korea contains not over a million people, or one in 20 of the population, it is Christian faith, vision, endurance, and finally Christian triumph in martyrdom, which keep the whole nation strong.

Life-and-Death Struggle

Christianity in Korea is doing something more than fighting a rear-guard action. Confronted with the onrush of victorious Asiatic communism, it not only refuses to acknowledge defeat but proceeds to convert its assailants wherever the two creeds are given an equal chance. In the providence of God, Korea may turn out to be the place on earth where Christ and communism for the first time really come to grips, not theoretically but actually in a life-and-death struggle, with Christ the victor.

That is what gives the struggle which has been going on on Koje island so much significance. In the great prison camp on that bit of land to the south of Korea, Christian and Communist are fighting it out with the weapons of the spirit. Here the two conceptions of truth and two ways of life confront each other on the basis of equality. Here Communist prisoners of war are given the chance voluntarily to study, to discuss without fear, to ask questions, to have opinions. This educational program loosens the mental chains of Communist enslavement to materialism, but it does not in itself liberate men. Liberation comes through the Christian faith, brought to this place by missionaries and Korean pastors. This also the Communists are free to take or to leave alone. The only things they are not free to do are to run away or to kill those who are bringing the Christian message to them. Under these circumstances Communists are being converted by tens of thousands. Here where the ideological struggle is conducted fairly, truth triumphs as it has always done, as it will always do.

Make no mistake about it—that victorious truth is Jesus Christ. Archibald Campbell, a missionary artist of Taegu, whose paintings of Korean children playing happily in the ruins and of other themes portray the joy in tribulation which everywhere marks Korean Christianity, wrote in the worst sufferings of last winter:

The only answer to the question of the preparation of Christians for such an ordeal, aside from the wearing of bullet-proof vests, is a genuine infilling of the Holy Spirit in the manner of that in the Acts of the Apostles. A thorough grounding in the Word of God is of course essential. Only this can have any influence against compromise and failure. Only this can give not merely consolation in suffering and bereavement but the "glorying in tribulation" spoken of by Paul and Peter and the "counting it all joy" spoken of by James. The development of a life of habitual deep-rooted prayer is without question another essential in the preparation of Christians for such first century persecutions. Fortunately this prayer life, as well as the study of the Word, has been an outstanding feature of the life of the Korean church. Not much credit for it can be assigned to missionaries, but to the Koreans themselves. It is a sad fact that attendance at the daybreak prayer meetings, the all-night prayer meetings and the days of fasting and prayer have been a heavy burden on the weakness of the missionary flesh.

Other considerations should be added, without detracting from the above observations. In no other country do Christians sing as do those in Korea. Nobody can live long with Korean church people today without hearing such melody as moves the spirit, or hearing stories of men singing when they are being marched out to face firing squads, when they are on trial for their lives, when they are lying in foul prisons. Another factor is the tradition and practice of independence in the Korean churches. In this country more than two generations ago the Nevius plan, as it was called from a China missionary, was put into effect. It sought to make the church self-supporting, self-governing and self-propagating. That is why it surprises nobody today to find that churches have sprung up in refugee camps and in temporary clusters of hovels beside the road, that Bible institutes have appeared in prisons or work camps, or that Sunday schools are in session every day in the week wherever children congregate. More than that, this tradition and practice make men ready to assume responsibility when duty calls, no matter what the danger.

Ready One by One

For example, when Dr. Hyunki Lew, head of the Methodist seminary in Pusan, was called to the bishopric of his church, he accepted the call, even though he knew acceptance might cost him his life, as it had his martyred predecessor. Dr. Horace Underwood, whose grave in the United Nations cemetery at Pusan testifies to his own devotion, was writing about this spirit, which especially is characteristic of the magnificent new generation of students now in seminaries in Korea, when he spoke of "well trained but chiefly courageous members ready one at a

time to step into the danger spot when the previous man is gone." Nearly 500 pastors and ten times that many lay leaders of Korean Christianity have been killed by the Communists. Today there are 500 students studying in one new Presbyterian seminary in Taegu, and many in other places, ready one at a time to step into the danger spots in Korean church life.

Most of the students in these seminaries are refugees. They need everything but consecration to Christ, which they have in abundant measure. When I was in the Church World Service office in Pusan, I was introduced to one of these young men. Later I learned that his minister father had been killed by the Communists. After long hesitation, he had come to ask whether the relief shipments had brought a little clothing he might have. He did not want much, but he had reached the point where he could not remain in school or continue to study unless he got something. A used suit was forthcoming. The students at Taegu get only two meals a day—a bowl of rice and another of watery cabbage soup. Some are living on one meal a day. The missionaries discovered one boy whose sight was failing because of malnutrition. In December 1951 school was dismissed early because winter had arrived sooner than usual and the students could not study because of the cold. Many of the students were expecting to spend the holidays ministering in refugee camps. Many not only have no homes, but have lost all contact with their families and do not know whether they are alive or dead. So they make the church their family.

Called for This Time

Korean Christianity was called forth, and inwardly conditioned by a purpose which it only partly understood, for such a time as this. It grew quietly and endured constant persecution patiently, as did the early church in Jerusalem before 70 A.D. Now that Korea's time of troubles has come, the church in Korea also goes everywhere that chaos drives it preaching the gospel. Today it supports nearly a hundred chaplains in the Korean army. The chaplains' corps has official sanction, but it is not paid from the public treasury. This arrangement disappointed the organizers of the corps, but it may turn out to have advantages. This Christian ministry to soldiers extends from the front lines to the base hospitals, and is very effective and well received. In addition, the churches are supporting chaplains in government prisons and maintaining a civilian ministry to the wounded. This last is organized under the National Christian Council and is universally appreciated.

The uprooting of the Korean people by the tides of war has demolished the old lines of comity between different denominations in Korea, and this has led to unfortunate misunderstanding and friction. It will be a great pity if these understandable differences are allowed to settle into permanent disaffections, and the National Christian Council is working valiantly to see that that does not happen. In this it has the wholehearted and cooperative support of the Korea committee of the Foreign Missions division of the National Council in this country, and especially of the two denominations most concerned, the Methodist and Presbyterian. In spite or perhaps because of the turmoil, many new churches are springing up. Some of them, like

the Young Nak Presbyterian Church of Seoul, build great congregations of refugees in a relatively short time, and then build great church structures to house them.

The effects in Korean society of this spiritual dynamic overflow the churches in all sorts of ways. A Christian businessman is reorganizing in a southern town a profit-sharing paper company which was overrun when the Communist tide surged over the border. He has started building a factory, and persists in spite of the fact that twice construction has been stopped when galloping inflation overtook and consumed his resources. He hopes that some American will lend him \$30,000 to get into production in paper-starved Korea. He is the principal backer of the one Christian paper in that country.

Relief that Redeems

A little woman, the wife of a martyred pastor, has organized a score of other women similarly widowed into the Misilhoi, a cooperative sewing enterprise. With a minimum of assistance from Church World Service, they sew for a living and pray the day will come when they can earn enough to contribute substantially to the churches their husbands served with their lives. Another group have, with C.W.S. help, imported some hand knitting machines from Japan and are conducting classes in their use and making sweaters and other knitted goods for sale. These are only a few of the ways in which Korean Christians are using assistance they receive to help themselves and to aid others.

What does all this mean to Christians in America? What should it mean? The hand of God is visible in Korea. The purpose of God is working itself out in that land of incredible suffering and superhuman triumph. Can we do anything less than redouble our efforts to help as we can? Americans, most of them American Christians, sent 4.5 million pounds of clothing to Korea before this year. This winter under the banner of American Relief to Korea, we gave an additional 3 million pounds. Soon another appeal will be made. It deserves a generous response.

During the week of March 16-23, the churches of this country are going to observe for the third year "One Great Hour of Sharing." This offers another opportunity for every Christian in America to help God work out his beneficent purposes in Korea. Through Church World Service, church people have given around \$100,000 in money and enough goods to aid 300,000 people in that country. Nothing we have done anywhere to share the sufferings of these war-harried years has been touched with such glory. No opportunity now open to us is filled with such incalculable promise. For here, in this ministry of sharing, we take part not only in the relief of our brother's need but also in the destiny-filled doing of our Father's work.

Life

LONELY I come, you say, alone I go.
But some dissenting voice exclaims, "Not so!"
One in the great processional of birth,
I move with all that ever lived on earth.

STANTON A. COBLENTZ.

BY THIS TIME we should know enough to be especially wary when a news report quotes President Rhee of Korea as saying to Walter S. Robertson, our assistant secretary of state for Far Eastern affairs: "You have conquered me." The capacity of the aged

Rhee Seems Once More to Agree

Korean to spring back to a position he seemed to have abandoned has been demonstrated too often to give us much confidence that he has been "conquered" now. Even though Robertson took the precaution of having the agreement he is reported to have reached with Rhee put into writing, we shall be surprised if it is not seriously tested before these words are read. The Communist negotiators will put it to the test if Rhee does not. It is now clear that they seriously desire to end the fighting, for they have passed up several excellent opportunities to torpedo the negotiations, most notably when Rhee liberated the anti-Communist prisoners of war. But they will have to be satisfied, if possible, that they are not putting their necks in a noose by agreeing to an armistice. Their effort will therefore continue along the line of securing the clearest possible commitment from us to insure that Rhee will not violate the engagement we enter into on behalf of the United Nations. That puts the United States in the curious position of having to guarantee the terms of the armistice for both sides of the war in which we have been the major contender on one side! Surely this, if nothing else, should compel us to call a meeting of the General Assembly of the United Nations. At the earliest possible moment we should see to it that the responsibility for the armistice as well as for the political settlement which must follow is shared with the United Nations. The sanction of world opinion is needed to impress Rhee as well as the Communists.

As we stepped out on the street one of the businessmen, who had listened with unusual attention in the planning conference the day before while I outlined the

August 9, 1950

world federation continues to persist and to expand as the nations grope toward the beginnings of international government. Russia may drive us into world federation. We should get together and work together rather than go down beneath Russian domination. We are compelled to make a choice. If we don't choose to be united under the terms of democratic cooperation, we will be forced to toil together as slaves.

"Some type of world government is now possible between America, England, the British dominions and western Europe. It can and should be realized in the immediate future. Such a development is a beginning. We must awaken and move fast. We cannot sit back and forfeit all Asia and Africa to Russia and to the communists. Unless our democracies do something for Asia and Africa and for other exploited and underprivileged people, Russia will.

"Our world is worthy of our clearest and best thinking in the midst of the epochal conflicts of our time. We can pool our resources and achieve results. We have much on our hands. Together we can survive before communism, but separately, no!"

The nephew of the founder of Toynbee Hall, London's

Toynbee on Korea

By Robert M. Bartlett

ARNOLD TOYNBEE is the mainspring of the Royal Institute of International Affairs, which centers in London's sedate Chatham House, whose walls are dignified by portraits of the Pitts and other elder statesmen of old England. I found the shaggy-browed historian at his desk, surrounded by books. As I talked to him I looked through two mullioned windows onto the open space of St. James Square.

The scholar who won acclaim with his monumental *A Study of History* launched into a discussion of the conflict in Korea: "The U.N. has at last made a wise step in taking a stand against communism. America has dared to lead in this first united effort to check the dangers of communistic aggression. I am glad and I believe that this course will help to halt the threat of this powerful foe of democracy and world government. In these perilous days we must endeavor to undertake projects that we find difficult to undertake. We can survive only as we adapt ourselves to the demands of a new epoch and adjust ourselves to the concept of international cooperation.

"If we unite in constructive effort in the ordeal that is before us we may avert armed conflict with communism. But if we fail to work together now, the Communists of Russia will enslave us. We must assume the risk and act now. I do not believe that Russia will risk actual war. I am hopeful that this new course of courageous action will initiate the beginning of the retreat of communism."

Dr. Toynbee is now at work on the unfinished portion of his *A Study of History* and also on a *History of International Relations* during the period of World War II. His wife assists him in his writing projects.

When I asked him about the possibilities of development in world government he answered: "The cause of

THE CHRISTIAN

pioneer social settlement, Arnold Toynbee has a conscience and a deep moral sense. "Religion," he says, "is the center of the present ideological conflict between East and West. The struggle will be resolved by intangible ideals, as well as by tangible defenses. The moral need of our age is apparent. But something more than a return to orthodoxy is needed; rather a vital recovery of moral and spiritual values. Civilization cannot survive unless we as individuals lay hold of the timeless values that nurture truth and right.

"Civilizations of the past have become decadent and have disintegrated not because of exterior change but rather because of internal corrosion. Material factors seem important but they are always secondary to spiritual concepts. Today America has been called upon to assume a position of world leadership in a period more critical than and different from any of the past, and to carry responsibilities that are new and unique. She will not measure up if she takes the ancient path of imperialism. Something novel is demanded, something more difficult than the nations of yesterday have dared to assume, an unusual technique in leadership, a venture into areas of the moral and the spiritual."

The Good Samaritan Project in Korea

GSPK

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Dr. John Coventry Smith
156 - 5th Ave.
New York, N. Y.

FIELD REPRESENTATIVE

Dr. Minsoo Pai
529 Warwood Ave. (until August)
Wheeling, W. Va.

EXECUTIVE COMMITTEE MEMBERS

Dr. Martin L. Gerhardt
Wheeling, W. Va.

Dr. J. Harold Gwynne
Martins Ferry, Ohio

Dr. Charles W. Plindar
Marletta, Ohio

Dr. Arthur C. Prichard, Chairman
125 N. 21st St., Wheeling, W. Va.

Mr. C. C. Phipps, Treasurer
Principal, Warwood High School
160 N. 20th St., Wheeling, W. Va.

Dr. Claude K. Davis
Sistersville, W. Va.

February 18, 1952

Dear Friends of Minsoo Pai:

Many of you received a Christmas letter from Minsoo Pai telling of the G. S. P. K. This organization has come into being as an effort to give additional help to Korea in her time of extreme need. We have organized in order to do several important things: to assist Minsoo to return to Korea, thus making him available to the Korean Church and people; to assist Minsoo and his Korean friends in the evangelization of Korea through a program of training rural leaders in practical and spiritual matters; to supply Minsoo and his Christian friends with material and spiritual help; and to help in the rehabilitation of Koreans through teaching them means of self-help.

We launch this venture of faith because you and many other Christians with a concern for Korea and the Gospel have expressed to Minsoo your willingness to help in the needy work in Korea.

As a result of Minsoo's Christmas letter \$1,057.42 has already been received. We are grateful for this fine response. In order to learn of the approximate amount of support this project will have, we are sending out pledge cards. We shall appreciate receiving a pledge from you. An early return of the cards will enable us to make our plans.

We wish all to understand that no contribution should be diverted from the Board of Foreign Missions to the GSPK. This project has been organized in order to give additional help to Korea and is not a project of the Board of Foreign Missions. Although that Board will assist us by forwarding the money to Korea for us, no credit on the regular church benevolence quotas can be given by the Board of Foreign Missions for gifts sent to the GSPK.

We hope through our co-operative efforts to strengthen the hands of Minsoo so that in his returning to Korea he shall demonstrate to his suffering countrymen the spirit of Good Samaritanism.

Thanking you for your prayers and help,

Sincerely,

Arthur C. Prichard, For the Committee.

Dear Dr. J. M. Smith:
This is to let you know
what I am doing. M. Pai.

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

HISTORY REPEATS ITSELF

Rev. John Y. Crothers
February 1952

In the history of the Korea Mission in several stations missionaries who shared in the founding of the station remained in that station until death or retirement. With the retirement of Crothers from Andong this kind of history repeats itself for the last time, for the last station opened in Korea was opened in 1910, and the oldest missionary in active service on the field joined the Mission in 1915. It seems a fitting time to review the history of the station so the younger missionaries may know more of the past.

When Crothers and the R.E. Winns were on their way across the Pacific in 1909 the first Christian service was held in Andong City with seven people present, only one of whom is still living. Before that they had walked 12 miles north to Chikok to worship. That fall the Mission was celebrating the 25th anniversary of the arrival of the first missionary, and Taegu was celebrating the 10th anniversary of the opening of the station. Sawtell, Welbon, Crothers and Fletcher were assigned to Andong. Sawtell died after his first trip with Welbon. The other 3 went to Andong in January 1910. The younger men were particularly interested to find whether they could move in by cart. Welbons moved to Andong in the spring by "A frames" the GI's would say, but Koreans call them "jiggies". Ninety-nine coolies carried all their goods, one carrying the kitchen range the whole way. On a spring trip cart tracks were seen near Andong, so Fletcher moved in by 4 horsecarts and Crothers by 3 oxcarts, arriving just ahead of a flood which delayed a language teacher a whole week. We lived in temporary quarters near the present granite church. The site was bought that summer, costing far more to grade than to purchase. We went to Annual Meeting by boat, as we did for many years. Travel between Taegu and Andong was by horse if men only were going, spending one night on the way. Women rode 4 man chairs, and spent 2 nights on the way. There were no permanent bridges over the larger streams. Bridges were put up each fall after they thought they had had the last flood, and were taken down or washed away the first big flood in the spring. When the Mission set aside Andong as a station there were about 60 groups of believers, less than 100 baptized, no elders, and about 1100 adherents in the territory, which covered about the northern third of North Kyungsang Province.

The Presbytery of Korea had been organized in 1907, including the fields of 4 Presbyterian Missions; North and South U.S., Canadian and Australian. In 1912 the General Assembly was organized with 7 presbyteries, and ours was Kyungsang, covering both Kyungsang provinces. In a few years this was divided, and we had "North Kyung Presbytery", covering Taegu and Andong station fields. In 1922 Kyungan Presbytery was organized coextensive with Andong Station field. At the most recent meeting of this Presbytery, November 27, 1951, there were 111 commissioners; 80 elders, 30 pastors and 1 missionary. They have increased while we have decreased. Before the World War we had 160 churches, but this was reduced to less than 100 during the War. Now there are 158 besides 32 chapels, many of which will soon be churches.

On the first anniversary of the first meeting in Andong there were 70 present, but as yet we had no church building. The building used for worship was also temporary quarters for 2 single missionaries. In the fall of 1910 Crothers was assigned 25 churches to itinerate and hold examinations, baptize, etc. He had had 1 year's language study with an untrained teacher, but 2 weeks in a class under Walter Erdman, when more progress was made. His only other opportunity to study in a class came in 1912, but that was cut short by having to return to Andong to help care for a man stricken with dysentery. Each summer during language study he did the New Testament

work assigned for the next year. The first 6 summers we remained in Andong, but with 2 infants it seemed wiser to go to Sorai Beach. The churches were far apart in those days, and travel was either on foot or on top a pack pony. Sometimes he would be too tired to take the evening service, but often climbed the mountains partly to understand the territory better, partly just for the fun of climbing.

Many hours were passed examining candidates for the catechumenate and baptism. Not to be able to read the Bible would almost surely flunk one. If women could do their own sewing, it was presumed they could learn to read. And if any knew how to read and did not read the Bible daily, that also would flunk them. Family prayers was insisted on. One man reported he had received much grace because Kwun Moksa (Crothers) had refused to baptize him because he did not hold family prayers daily. He said he had not missed a day in the next 25 years. Once a young man, the only son of his mother, and she a widow, was being examined. The mother was not a Christian. He admitted that if one died not a Christian he would go to hell. Also he admitted he would wake his mother up if he awoke at night and found the house on fire. He was not baptized that trip, but the next trip his mother also was a Christian and he was baptized. Tithing was taught, but not insisted on as a sine qua non for baptism.

One candidate for catechumenate had 2 children by a wife who was then deceased. He had taken a widow for a helpmate, and afterward married a girl. We said for the three to pray and seek the Lord's guidance as to which woman could get along better if put away, and which would make the better mother to the children, and after putting one away present himself for examination. It took several years to settle the question, but eventually the man became an elder and the widow a Bible woman, after the second wife had become a mother. Another time a woman was made a catechumen after the helper said she was a good believer and endured much persecution from her husband. After we had left the church the helper said the reason the woman was persecuted was she was the secondary wife, and the husband was sure she would leave him if she became a good Christian. Of course she had to be suspended.

The standards are no doubt not kept as high now as they were in the early days, and it will be more difficult to raise them after they have once been lowered. In the baptism examination the candidate must know the meaning of baptism and the Lord's Supper, and if he says water baptism is necessary to salvation, he is sure to have to wait longer for it.

When the million edition of Mark's Gospel was published, at the Winter Class for Men, one man from Poongkee, later our largest country church, bought 1000 copies to take home and sell. At the Women's Class later the same winter a rich lady loaded her Sedan chair full of gospels and walked the 15 miles home. In the early years we had also a Spring Officers' Training Class at which we received annual reports from each church on 3 items, and banners were given to the best church in each item. They were (1) number of new believers, (2) number of Gospels sold (not including those sold by salaried colporteurs.) (3) number of people preached to (not including attendance at church service). Over the years we found on the average 10 Gospels were sold for each new believer, and 700 were preached to for each new believer.

The most common excuse for not being a Christian was that one would have to give up ancestral worship. The South was more conservative than the North, and it was tremendously difficult especially for an oldest son to break the family tradition. Gale defined "Anrei" as "The home of the Gentry". Chungju Yangbans boasted as though they were the only Yangbans in the whole country, the same kind of talk we had heard for many years in Andong. When we asked an explanation an Andong pastor said, "As for office holding, Chungju Yangbans were the top, but as for virtue the Andong Yangbans were supreme.

In the 41 years of Andong Station history 40 missionaries have been assigned there: 11 ordained men, 5 doctors, 9 single ladies and the others wives. Three ordained men have died on the field and one single lady and one wife in America. Two brick residences were built in 1911 and two more a few years later, then the Hospital shortly after, and the Bible Institute in 1926. The granite church was built in 1937, the third building for the local congregation, and meant to be permanent. The Board paid one-third the cost, and the country churches raised 1000 yen, because it was built partly for their use. It came through the World War without the loss of a single pane of glass. In 1950 it lost over 100 panes, besides damage to the roof and complete loss of the kindergarten, dormitory, janitor's house, etc. That year half the brick buildings of the station were burned, and half the force retired the next year.

When we first arrived there was no telegraph instrument in Andong. Telegrams were sent by telephone. There was only one primary school and no higher education. Now there are 5 primary schools, 5 academies and one high school in Andong City alone.

The first auto reached Andong in 1917, and the first train, on a branch line, in 1931. A through line from Pusan to Seoul through Andong was finished in 1941. There is bus service on 5 roads out of the city, but don't depend on it.

Once our salaried colporteurs went on a strike, declaring the oppression under which they worked was worse than the oppression of Israel by Pharaoh. We changed the basis of their pay, giving them a higher commission but no salary, so a diligent worker could receive as much as before. But our ideal was to have each Christian a voluntary colporteur. For years we put no money in the church offerings, but only gospels, and explained to the people that if they would sell the books and send the money to the Bible Society, they would receive twice as many books. One church sold 1000 volumes in this way while the missionary was on furlough one year. Several years the contribution of the Andong Christians in labor was greater than the contributions of the whole country on Bible Sunday. The salaries paid colporteurs in other districts to sell as many books as were sold without salary in our district were greater than the total income from Bible Sunday offerings. Of course the missionary had to set the example by selling many thousand copies annually. Once the women of a certain church asked that a colporteur come and preach in one town for a month. We replied that he had to sell at least a certain number of gospels, and if they would sell his gospels, he could preach for them. They agreed.

In 1921 Crothers first heard of the Swallen Bible Correspondence Course. Way back in the mountains a young man asked him to give the "upper examination". He said, "I can not do that, I know nothing about the course." But the student would not be put off, and said all he would have to do would be to mark any 10 questions out of 50 in a lesson and then write on the examination paper "This examination was taken in my presence." Returning to the station he said to the other missionaries, "I have discovered the easiest way to get the most Bible study done by the Koreans. Let's have an enrollment campaign." But they said, "There are too many who do not read the Bible at all. Why bother about Bible study?" "Then let's have a Bible reading campaign." We did this in 1922, and 100 people including the 10 year old son of one missionary read the whole Bible or Old Testament through, and 700 people including the 8 year old daughter of another missionary, read the whole New Testament. It was several years before we had the Correspondence Course enrollment campaign, but when we did it was a great success. Over 600 enrolled, which was more than the whole country had enrolled previously in several years. Enthusiasm was raised by promising a leatherbound New Testament to the pastor or helper enrolling the most in his district. Several months later some said "We cannot hope to win the prize, for our districts are too small." "All right, I'll offer a second leatherbound New Testament to the one enrolling the greatest proportion of adherents counting last year's statistics as the basis." Then everyone worked hard. One man enrolled 75 people, and another enrolled 25% of his adherents. Dr. Swallen was doubtful whether they would study until they

graduated, but we had 2 plans to ensure this. First, to have Dr. Swallen come to Andong for the next Officers' Training class and have his picture taken with the graduates, which he did, seeing then more graduates together than he had ever seen before. Second, to hang on the wall of the new Bible Institute the framed names of the first 100 graduates. Later we had to make a second frame for the Old Testament Course. Again the missionary had to set an example, so graduated from the Old Testament course. Now the POW's have passed Kyungan Presbytery, but this is because they have a former Andong missionary, and son-in-law of Dr. Swallen, Voelkel, working among them.

In early years self support was encouraged in the following way. The salary of helpers was 11 yen a month, and Mission money was used to bring any helpers' salary up to that amount. But if any church or circuit wanted to have more of a man's time and would pay the whole salary, we decreed his salary should be 12 yen a month. This was to make him more willing to go on complete self support, where his pay would not be so sure in coming. One year we used 800 yen of Mission money for helpers' salaries, and announced that the following year we would use only 400, and the next year use no Mission money in this way. Later we had a succession of crop failures from drought, hail and other reasons, and in the spring one year the young pine trees were stripped of bark, for the Koreans were eating pinebark soup. They asked their helpers and the missionary please not to itinerate, for they had no way to feed any guests. So again we used money for helpers' salaries, but sparingly, and never used any for pastors' salaries.

Before the second World War we had had only 2 months each year of Men's Bible Institute in the winter and 2½ months for women in the spring, but returned to find the work coeducational with a short term (2 months in the winter) and a long term (8 months) called the "Higher Bible School". Since we taught in this we had less time for itineration than in the past, but there were more pastors, and the future church workers needed all the training we could give them. Some graduates of the Higher Bible School have already graduated from Seminary and are working as pastors. The Bible Institute had been closed from the time the Korean Church approved, under pressure, of Shrine Worship.

The Japanese had tried to close the Hospital in January 1941 by putting kamidana (tiny shrines) in the homes of Hospital workers, but we managed to get rid of these and keep open until the summer of 1941, when we closed the Hospital because no religious work could be done in it either by Koreans or missionaries. Dr. Bigger arrived in January 1949 and by the middle of the next year had the hospital rehabilitated and staffed with an excellent force, and it was doing a larger and better work than ever. The plant was too small for the work being done, and plans were being drawn up for a large addition. But when the Reds were in Andong in the summer of 1950 the main building was burned, though all the smaller buildings are still in use. We do not understand why God would permit this. For Andong will need medical work in the years ahead even more than in the past.

Andong was without a single lady worker from September 1941 to February 1948. The women's and young people's work was well cared for for almost 2½ years by Miss Johnson and Miss Clark. This work must not be given up entirely.

At the 40th anniversary of the Andong Church and of Crothers' coming to the field he was referred to as their Moses, so he introduced van Lierop as their Joshua, who should lead them the next 40 years. While the station will not need 3 itinerating missionaries as in the past, there will be a great need for some missionaries and we would say that the very minimum should be one man and one woman for evangelistic work, and one doctor and one nurse for medical work. The harvest is plenteous and the laborers are few. The Lord trained his laborers before sending them forth, and the missionary is to be a trainer of laborers. In this training the most important thing is his example. "I have given you an example, that ye also should do as I have done to you." (Jno.13:15)

Foreign Missions and Overseas Interchurch Service

**The Board of Foreign Missions
of the Presbyterian Church in the United States of America**

156 Fifth Avenue, New York 10, N. Y.

March 6, 1952

To the Members of the Korea Mission

Dear Friends:

You will be saddened to hear that Mrs. George S. McCune, retired from the Korea Mission, died at 9 p.m., March 5, 1952 at Wisconsin Rapids, Wisconsin. This word came to us this morning from her son, Dr. Shannon McCune, Colgate University, Hamilton, New York.

Funeral services will be held in Wisconsin Rapids on Saturday, March 8th, at 2 p.m., with interment at Prkville, Missouri, on March 10th.

Mrs. McCune, who was Miss Helen Bailey McAfee, was married to Rev. George S. McCune, D.D., in 1904 and they sailed for Korea in 1905. It is needless for us to recount the vast and significant contribution that the McCunes made in Korea in evangelism and education. The impact of the McCune home and personality upon the generation of students is still evident over the nation. Dr. and Mrs. McCune were retired on December 15, 1938 and he died December 1, 1941.

Mrs. McCune, who was 79, was living with her daughter, Mrs. Robert W. Kingdon, 360 First Avenue, S., Wisconsin Rapids Wisconsin, at the time of her death.

I am sure that you join with us in extending deepest sympathy to the family and in giving thanks to God for this life of faithful and effective service.

Sincerely,

John Coventry Smith

(From Letters to the Times, NEW YORK TIMES, March 7, 1951.)

AID ASKED FOR KOREANS

Plea Made for Understanding of the Sufferings of the People

To the Editor of The New York Times:

I have been home only about two weeks, and am now returning to Korea. Because of questions people ask me, and because of things I read in the press about Korea, I would like to make a plea for greater sympathy and understanding on the part of Americans. For one thing is surely true: seldom if ever has an entire nation suffered such misery as the Korean people are now experiencing.

It is bad enough for the soldiers of the U.N. forces. Fighting in frozen foxholes, or slogging through mud now perhaps, most of them will remember Korea as a bad dream, the last place on earth they ever want to see again. Only an occasional G.I. gets over the language barrier, or comes to know Korean soldiers in the same outfit.

Things are much tougher for the Koreans, whose country is being destroyed. During Russian occupation of the North three or four million fled south of the Thirty-eighth Parallel. Last June, with other thousands of South Koreans, many of them were on the move again, south to Taegu, to Taejon, to Pusan. In September they were following the victorious U.N. forces back to Seoul and Suwon and other cities, only to find their homes in rubble and everything they owned gone. Hardly had they built a grass-roofed hut against the chill winds of winter when the exodus began all over again. This time Communist occupation was well understood and practically everyone evacuated the cities. Pusan was overcrowded; people slept in the streets; and every night some froze to death.

Overflowing Camps

Though 12,000 refugees are moved each week to the islands of Koje and Cheju, usually about 5,000 come into Pusan every day, and refugee camps are filled to overflowing again. The humblest of them seem to feel deep gratitude to the United Nations, and especially to the Americans, who have come in greater numbers to fight for their freedom.

The village and country people, as well as those in cities like Seoul, know what the war is about. Koreans are an intelligent people, politically conscious because of the long struggle against the Japanese for independence. At the first opportunity for a free election, supervised by the U.N. Commission, 91.3 per cent of the eligible registered, and 94 per cent of those who registered turned out to vote. Because of the simple phonetic script literacy is relatively high compared to the rest of Asia. In 1947 data compiled under the American Military Government showed that in South Korea only 29.9 per cent of adult males were illiterate, 52.8 per cent of adult women (those over 13). Since then great strides have been made to increase literacy, both under A.M.G. and under the Republic, a movement stepped up by the literacy campaign initiated when Dr. Frank Leubach came to Korea.

Republic's Record

I sense an attempt to discredit President Rhee. To the great majority of the people, Rhee "Pek-se" (as they call him: "Doctor"), is the symbol of their long struggle for independence, and in their hearts no one else can take his place. I think most Americans in Korea, including embassy and E.C.A. personnel, also agree that for its brief history, in the face of Communist infiltration and sabotage, and eventual invasion, the Government of the Republic of Korea has a good record, and speaking conservatively, has made creditable progress.

Relief for the refugees gets under way slowly, as is inherent in the war situation. All voluntary agencies must channel their help through the UN military command. But it is possible even now to send clothing and gifts of money to Church World Service (Protestant), to Catholic Welfare, to the Save-the-Children Federation, and no doubt to other agencies. I can assure you there are no people anywhere in the world who need your help more at the present time, or would be more grateful for it, than the Koreans.

Rev. Edward Adams,

Field Secretary in Korea, the Board of Foreign Missions of the Presbyterian Church
in the United States.

New York, March 1, 1951

May 5, 1952

Letter No. 2

TO KOREA MISSION

Dear friends:

Four months have elapsed since my letter No. 1. The length of this period may not be satisfactory, but is certainly better than the former once-a-year information bulletin. If we can maintain the ratio of improvement maybe we can get it down to a satisfactory interval before too long.

I have been out of the New York City office since March 1st and was away a good deal of February on promotional work in Elizabeth, New Jersey, Presbytery. In the intervening time we have promoted in Ohio, Kentucky, Minnesota, Wisconsin, Illinois and Kansas ("we" means Sue and me). So you will understand the silence. This is written from San Francisco, will go to New York City for a final check and then to Marion Shaw for copying and distribution.

John C. Smith is in Japan now, en route to the Philippines and Thailand, which is his primary objective this time, but will be back in Japan for three days in June (11-13) and a week in Korea, June 14-21. Sue and I expect to arrive June 9th in Japan via the S.S. Wilson. We are hoping "the clan" can gather some time during the three days John and I will be there.

We have all been saddened by the deaths of Welling Thomas Cook and Helen McAfee McCune (Mrs. George S.). The former was taken quite suddenly from a heart attack and the latter after a long illness. I sent flowers in both cases in the name of the Mission. For the benefit of our newer arrivals, may I say that they were both real servants of the Lord who had given their lives in great faithfulness over many years to building the Kingdom in Korea. The Board has sent out to all of you copies of the memorial minutes concerning them.

I know you will want to be informed about our new appointees. In January Miss Mary Creswell was transferred from appointment to Chile. She was already studying in language school "down south" but Bill Grubb rushed to the rescue and saved her from a Chile life to the warmth of the Land of the Morning Calm. Mary comes to us with many qualifications and high commendations. She is now at Yale presumably studying Korean. The knot has not been tied to date. At the same Board meeting Miss Dorothy L. Clawson, B.N., was transferred from China to Korea. She is a worker of mature experience in China, but is eager to learn the Korean language and become a "permanent." She is now in Yale also. The April Board meeting took action with regard to the Sam Moffatts. We have been anticipating this for a long time but actual action was not taken till this meeting. At the same time action was also taken to transfer Annie V. Scott, M.D., formerly of the Shantung Mission, to Korea. She is well known to the older mission workers having served once before in Severance during a period of flight from China. She only has two years left till retirement but is eager to spend those two years with Severance in an advisory and instructional capacity. The Reuben Torreys are planning on a temporary separation. Reuben will come out on the same boat with us, but his wife will follow later. The Kenneth Scotts are at Yale busy on the language.

Most of you know that KEAC in Japan is entrusted to represent us in a united denominational effort to get a Korean language school in operation somewhere in Japan by next September. Everyone feels that though Yale provides a good running start on the language, more direct contact with Koreans and opportunity to practice the language are very important.

May 5, 1952

The following furlough extensions have been made:

Dr. and Mrs. A. G. Fletcher to June 30

Rev. Harold Henderson to June 30

Lillian Ross has been given a leave of absence for six months or longer with a three months' further furlough due at the end. You will be glad to hear that the Lowes have expressed a hope that their situation will be clear enough by Fall to consider a return.

As furlough approval now stands, it is

April 1st	Olga Johnson
June 1st	Kay Clark
July 1st	Harry and Mary Hill
November 1st	John Underwood

Jean Delmarter has already returned to the States on an emergency furlough. At the moment of writing Olga Johnson is overdue, but I have no information.

I had a couple of very pleasant visits with the Crothers in New York after their arrival. He will represent our Mission at General Assembly this year. Was not that a fine break for Gerda Bergman and Lillian Miller that through a technicality they could stay another six months on the field? The fortunate ones are the people for whom or with whom they are working.

The following scholarships have been awarded:

To Yun Kuk Kim for graduate theological study	\$2,500
Chang Kwan Park " " "	2,500
Dr. Chul Lee " study in medicine	2,500
Young Bok Moon " " in public health and hygiene	2,500
Chang No Lee " " in industrial work	2,500
Chong Soung Kim " " in Westminster Choir College (summer school)	350

Simeon (Sin Myung) Kang has been approved, on the basis of reports from Princeton, for another year of study. May I add that since Miss Flory has taken over the responsibility of guiding all our scholarship foreign students we are getting expert help and will be able to keep much closer contact with our students.

The following have had war compensation approved during this period. If you have not received personal notice, will you not inquire about it.

Mr. and Mrs. J. Y. Crothers
Mr. and Mrs. Edward Adams
Mr. James M. Phillips
Miss Minnie C. Davio

I want to give you now a number of Board actions of general interest, but which I feel is not necessary to give verbatim. You may secure the exact wording of any from us if you need it. Considerable gifts continue to come in for relief which is both over and above the budget and the One Great Time of Sharing. According to latest word, receipts to date from the 1952 "One Great Hour of Sharing" total \$610,095. It is expected that gifts will be received to cover the total allocation for projects approved by the Board amounting to \$712,100., of which \$250,000. has been included for Korea Relief. Of the amount allocated to Korea, \$50,000. is to

E. Adams
Letter No. 2

-3-

May 5, 1952

be paid to the Committee on Relief and Reconstruction Services of the National Council of Churches of Christ in the U.S.A.; this amount has been approved for payment. Grants for the remainder will be made from time to time during the year, as needs are indicated; and will be reported to you when Board actions are taken.

The Board has approved purchase of a duplex in Japan as a temporary residence out of Restoration Funds. A sum of \$7,000 of Restoration Funds was awarded Keisung Academy to help it through a crisis. A special grant of \$2,000 has been awarded our Mission for audio-visual work. Two special sums totaling \$1,800 has been given Chun-sin Academy. Three hundred copies of Dr. Horace H. Underwood's recent "Tragedy and Faith in Korea" have been sent to Far East Command for distribution among chaplains and officers. The new Seminary has received a special gift from Princeton Seminary of \$6,415.69. A gift of \$500 has been given for publishing Stewardship literature. Permission has been granted to sell some more small pieces of land on the fringe of the Andong compound, largely for the convenience of neighbors.

Now for a few items of a still more general nature affecting missionary work in general. Various other correspondence will have already acquainted you with the fact that the Board members, in addition to their semi-monthly business meetings, have been spending considerable time in discussing the Missionary Obligation of the Church under four sub-headings. This subject is, of course, perennial. The current effort is to bring such thinking up to date. It is proving to be a very fruitful study. Not only is it accomplishing its objective, but is proving to be very stimulating and educative to the Board members themselves. I had the privilege of sitting in on some of the discussions. This study has now reached its climax. When the paper work is done we will be getting reports.

A major Board problem developed in Teheran this last winter. A hospital plant disused for several years, was desired by the U.S. Army who would pay a very handsome price for it; no other purchaser in sight. The Mission members were almost unanimous in approval of the sale. It would provide much needed funds for many objectives. Many Board members took a longer view of it, -- Communist eagerness for propaganda material, missionaries helping U.S. Army to get property in a tinder-box situation, etc. Happily, at the critical moment, an agency operating under Point Four program, with plenty of money and the good will of the Iranian Government, stepped in and offered to buy the property.

Perhaps a word should be said about the conference in Toronto of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. It was held from January 3 to 6. I had the privilege of being one of the guest missionaries and of speaking for three minutes on a panel on the subject of Relief and Reconstruction. The conference is attended by leaders in a very large proportion of the various denominations. It is a place for exchange of ideas regarding missionary work and was a very inspiring experience.

The men who visited Korea last winter, Dr. Eugene Carson Blake, Mr. Dave Proffitt and Dr. Harold E. Foy have all made a tremendous impression on the Church as they have reported their experiences. Everywhere I have gone I have heard echoes of their reports. Three other men who did not get to Korea but have been visiting mission fields have also been influencing the home church. They are Dr. William E. Wishart of Sharon, Pa., Dr. George A. Buttrick and Dr. James H. Robinson, both of New York City. The last mentioned especially, partly because he is colored and partly because of his own great ability and well-balanced judgments, has made a tremendous impression both abroad and at home. In India and Siam especially did the Christians open up to him. We will be hearing more about him and from him in the months to come.

May 5, 1952

You should be acquainted with the general trend of church finances. Our Board had to take a cut in percentages last year. This was compensated by better giving on the part of the church as a whole. So our total income was not less. However, rising prices, etc., has more than eaten up larger giving. The net result has been a deficit. Other mission fields have had to retrench, but Korea, with one or two others, has been allowed to remain at its past level. We can be grateful for that, but our concern for the over-all situation should be deep and we should be much in prayer that the problems involved may be solved.

The following items I think you should have verbatim as you may wish to refer to them in the future:

1. Approval of Plan for Basic Furniture for Missionary Residences in Korea

"Upon the request of two-thirds of the Korea Mission, the Board voted to establish for Korea the plan outlined in Board action #52-300 for providing basic furniture in missionary residences. The Board further voted to finance the initial cost from Restoration Funds - Rehabilitation of Plant and Equipment within the total allocated to Korea, the Mission to submit at a later date a request for its first grant. It is understood that any variations from the approved list shall be submitted to the Board for approval."

Rules Regarding Purchase by Board of Basic Furniture for Mission-owned Residences

"In line with Board action #51-881 approving under certain conditions the purchase by the Board of basic furniture for mission-owned residences, the Board voted to approve the following rules to govern each Mission which comes under the plan:

1. The Mission must vote to come under the plan by a two-thirds vote.
2. The method of financing the capital outlay shall be worked out by the Mission in consultation with the Board's Portfolio Secretary and Treasurer for presentation to the Board.
3. When a new house is built a sufficient sum shall be included in the cost of the house to furnish it with necessary basic furniture.
4. Subsequent replacements shall be financed by a deduction of one-half of the outfit allowance of new missionaries, which is to be credited to the House Furnishings Account on field.
5. In general it shall be expected that the plan will not apply to missionaries who already have their own furniture, but be applied to new missionaries or those who arrive on the field without furniture.
6. In general it will be expected that missionaries buy their own rugs, draperies, curtains, cooking and eating utensils, pictures, and mechanical appliances such as refrigerators, washing machines, radios, etc.
7. Though each Mission may with Board permission make minor changes to fit the particular needs of a given field, an approved list shall be considered as the general pattern for all Mission fields."

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Basic Furniture for Korea

- | | |
|---------------|---|
| Living Room | 1. Davenport Bed (Executive Council questioned the advisability of this kind of davenport)
2. (2) Matching chairs
3. Occasional chair
4. Occasional table
5. End table |
| Dining Room | 1. Dining room table and eight chairs
2. Buffet (where not built in)
3. Serving table optional |
| Study | 1. Large desk and chair per adult
2. Filing case
3. Book cases (Built in, 60", glass doors) |
| Bedroom(s) | 1. Chest of drawers per person
2. Bedroom chair per person
3. Mirrors, one per person
4. Double bed and springs (perhaps single beds in some cases) (mattresses to be provided personally) |
| Guest bedroom | 1. Chest of drawers
2. Chair
3. Mirror
4. Bed, double (studio couch) |
| Kitchen | 1. Range
2. Table
3. Stepladder chair |
| Misc. | 6 folding chairs for each house
1 folding table, same height dining table |

2. Retirement Provisions for Missionaries Unable to Return to Field Near to Compulsory Retirement Age

"The Board voted to make the following provision for those missionaries unable to return to the field because of the world situation, prior to the compulsory retirement age of 70 for men and 65 for women:

1. A man missionary who is between the ages of 65 and 70 may retire immediately and receive as his pension the full amount to which he would have been entitled at the age of 70 had he continued in service, including high cost of living adjustments.

2. A single woman or a widow in active service who is within three years of the compulsory retirement age of 65 may be placed in the category of 'Missionaries not in Active Service' and be granted an adjusted salary equal to the amount of pension she would be entitled to at the age of 65 had she continued in active service, including high cost of living adjustments. The Board will pay the total pension premium until the 65th birthday, at which time she will automatically retire.

This action supersedes Board actions #42-602, 48-121, and 51-556."

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3. Method of Payment of Re-Outfit Allowances

"The Board voted that one-half of the re-outfit allowance should be paid upon arrival of a missionary from the field, the other half to be made available upon request of the missionary, three months prior to return to the field."

4. Technical Assistance Program

"Pursuant to Board action #51-661, which outlined the conditions under which the Board would consider approval of the presentation of requests for U.S. Governmental Technical Assistance grants on behalf of its field organizations, and of Board action #52-11, which postponed action pending further consideration, the Board noted that the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A., through its Committee for Technical Assistance Program of the United States Government and that the Committee reports that 'The current setting of the United States Point IV Program under the Mutual Security Act brings consideration of short-range national self-interest much more clearly to the fore than did the original proposals.' Because of this development, the Board voted except in countries where Point IV funds are not dependent upon or related to mutual security considerations, to advise its field organizations to refrain from presenting requests for such aid."

"Since the Board is convinced that the present provisions of the Mutual Security Act are resulting in serious misunderstanding as to the sincerity and disinterested purpose of the Technical Assistance Program among the underdeveloped peoples whom it is intended to benefit, the Board voted to request the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. to make representation to the United States Government to initiate such action as will designate Point IV and other funds for technical assistance without relationship to mutual security."

(This only has indirect application to Korea. Note by E.A.)

5. Recognition of Service of Dr. and Mrs. J. Leon Hooper

"In view of the official retirement of Dr. and Mrs. J. Leon Hooper as of December 31, 1951, the Board voted to make record of their outstanding services. As a missionary in the Philippines from 1916 to 1938, as an acting secretary for Korea, Japan, the Philippines and Thailand from 1938 to 1941, and since 1941 as a secretary of the Board, Dr. Hooper has rendered remarkable service in many varying capacities. He has a keen awareness of the historical continuity of missionary policy, linking developments of the past with the goals for the future. It is not surprising, therefore, that in the formulation of Board policy his extensive knowledge and unwavering purpose have been formative factors. Applied first to the work of the missions in his charge, his wide reading and methodical organization of materials were later utilized for a broader field when he was made research secretary of the Board. Beyond this, his readiness to undertake emergency work of almost any character in the foreign department has made him an invaluable member of the Executive Staff. This quality has been more recently demonstrated when he has carried full responsibility in the China office for three months after retirement in order to meet an urgent need. Mrs. Hooper has also rendered great service to the cause of missions, first as a missionary, and since returning to the U.S., as a speaker, as an acting secretary for the Board at different times, as a member of deputations to the field, and as a strong worker in Presbyterials. Since Dr. and Mrs. Hooper plan to live in New York City, the Board looks forward to having the benefit of their continuing aid and counsel and extends to them its

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warmest good wishes as they enter upon the manifold activities they are sure to find in their 'retirement'."

(Dr. Hooper is currently helping in Dr. Smith's office during his absence.
Note by E.A.)

6. Grant for Leadership Training Funds

"The Board voted to make the following grants from Leadership Training--
Scholarships and Institutes:

....For 11 sets of slides on 'The Life of Amos' to be sent to all missions
which have not as yet ordered them and an extra set for the Korea Mission
\$98.56...."

7. Grant for Audio-Visual Scholarships

"51-1699 Upon recommendation of the Audio-Visual Division, it was voted to
appropriate the following sums from the Special Projects for Evangelism Fund
(B.A. #51-257) for the Audio-Visual Work:

....\$15,000.00 scholarships for nationals intensive audio-visual training in
this country, to be awarded to countries offering the best
qualified candidates - 5 @ \$3,000.
819.82 for scholarships at Green Lake Workshop." (Closing of Books
12/31/51)

8. Report of Dr. James H. Robinson

"Dr. James H. Robinson gave a comprehensive report of his trip around the world
on his mission to students. He emphasized four things which he felt were the
most immediate needs on the field:

1. A deputation which would go to the field for a long enough time for satisfac-
tory discussion of problems with missionaries and nationals.
2. A trained youth worker who would go to one particular field and remain long
enough to train a group of nationals for that work.
3. A pastor or pastors from some successful smaller churches in rural or small
town areas who would go from one area to another to advise on church organiza-
tion and techniques and to counsel on their problems.
4. One or more qualified Negro missionaries."

The Lord bless you all in your present work and as we all look forward and plan
for the challenging days ahead.

Very cordially,

Edward Adams
Field Secretary, Korea

REPORTS OF MISSION MEDICAL WORK - MAY 1952

This report includes all missionary medical work at the present time except that done by the Baptists, Independents and Roman Catholic Missions. These are all carrying on busy clinics but were not able to be present at the meeting.

Chunju Hospital (Southern Presbyterian Mission)

This report was made by Miss Florence Piper. The average in-patient admissions is 60 in the main hospital, plus 100-200 refugees being cared for in a temporary building. The out-patient clinic runs between 60-80 but there are often up to 120 patients a day. Clinics are held three times a week at the refugee camps. A new clinic building has been opened, which greatly facilitates out-patient work. The staff at present includes one missionary doctor, two nurses, a physiotherapist and a laboratory technician. There is one full time Korean doctor and five interns. The hospital is finding difficulty in securing a new class of interns for July because almost all the graduates are going into the army. There are 10 Korean graduate nurses and 10 under-graduates. High lights include the treatment of many orphans, a nursery for 10 well babies and a ward for orthopaedic patients. In the physiotherapy department one patient who was admitted with a fracture of the upper spine and a complete paralysis of arms and legs except for slight movement of several fingers. Following six months of physiotherapy training the patient had a complete recovery and walked out of the hospital. Recently there was a small pos outbreak in Chunju and all patients who came to the hospital were vaccinated but there was a high mortality rate amongst the children who got the disease.

The mission's plan for a medical post-graduate resident training is hoped to be continued and developed after Dr. Crane's return in August.

Chunju Hospital Nurses Training School - Miss Pritchard reports that the new class of 20 students taken in January includes ten who had had one month's training before the war broke out and had waited throughout the war for the school to reopen. This group will have their capping ceremonies in July and a new class is expected to start in September. School application papers are being put in for a new permit from the government. Miss Pritchard reports her class as a very enthusiastic and well qualified group of girls.

Kwangju Hospital (Southern Presbyterian Mission)

Dr. Codrington reports that Kwangju Hospital was opened for Tuberculosis work in 1951. At present there is one missionary doctor and one missionary nurse, one full time Korean doctor, an intern rotating every month from Chunju hospital, 7 Korean nurses and a part time Korean doctor doing laboratory work. At present there are approximately 50 in-patients, the term of stay being between one and six months on an average. Routine treatment includes complete rest, diet and fresh air. At present 25 patients are on courses of streptomycin and PAS. Most of them are receiving free medicines given by UNCAACK. Pneumothorax has been used on just a few patients who were ideal candidates for this procedure. Most of the patients are young men and women in their twenties who, due to the inadequate food and overwork of the times, have developed moderately advanced disease. So far, a good number have shown very encouraging response to the routine treatment and the minimal courses of streptomycin. There is also a children's ward which is one of the brighter spots in the hospital.

The biggest problem in tuberculosis work at the present time is the inability of the patient to continue to pay hospital expenses over the long months necessary. There is great need for public health nurses and social workers to carry out intelligent home treatment.

It is hoped that the government Kwangju medical college students will receive tuberculosis experience at this hospital. The recent discovery in America of the new anti-tuberculosis drug, iso nicotinic acid, hydramide, should be a great help in overcoming this problem in Korea.

Pusan (Australian Presbyterian Mission)

Dr. Mackenzie reports that the previous mission hospital in Chinju has been completely destroyed. The two new mission medical workers hope soon to begin work in Pusan. Since there seems to be a great need in the field of obstetrics, especially in the training of nurses and midwives to deliver babies in the Korean homes, it is hoped to commence such a training program. With a small hospital to take care of the abnormal obstetric cases and gynaecological patients, an

ante natal clinic and home delivery service could be established and the nurses be given experience in delivering babies on the floor of a Korean home under aseptic conditions - the work which a big percentage of them will do on the completion of their training.

Taiku Hospital (Northern Presbyterians)

Miss Lawrence reports that she returned in March, 1952 and found the work doubled as compared to pre-war days. The hospital was not affected physically by the war. The Out-patient department reported a total number of 111,980 visits for the year. In-patients totalled 2,089. The X-Ray department reports 13,000 X-Rays taken. There is a deeptherapy machine of 250 KV which is wonderful to have. The largest number of treatments in one day was 23. The laboratory carried out a very large number of all types of examinations. At present hospital workers total 151, men 61, women 90. Student nurses total 75. There are 18 male and 9 women doctors. Dentists number 3. There are 34 graduate nurses. American army doctors lectured from time to time to the staff. The department of religion reports 561 converts, many policemen. The mobile unit with gospel, medical, choir and movie teams reported 1137 converts and 1575 patients treated. Dr. Wang, the Korean superintendent, has done a fine job. Miss Lawrence finds that much of her work is being coordinator between the hospital and school of nursing. The hospital is sending one surgeon and one laboratory man to the U.S. for study. The business office is conducted entirely by Korean personnel. The government gives rice rations for the nurses but not the other staff members. She states that there is a good group of younger men on the staff.

Taiku School of Nursing - Our hospital and school feel especially blessed of God in that our plant is intact and the course for nurses has not been seriously interrupted. During the last two years of war at one time the patients were evacuated to Pusan and a good deal of equipment was lost.

Refugee nurses were given brief courses to finish up their study and so could be graduated. These slept in our chapel during their stay here.

Our student body numbers 74 and are divided as follows : seniors 19, juniors 35, freshmen 20. 18 nurses were graduated March 29th, bringing the total for this school up to 123. The school received recognition by Nursing Affairs in 1948 and has advanced steadily since that time. Six Korean nurses are on the teaching staff and there are two full time nurses in the school.

Since my return in the middle of March, I continued to marvel at the spirit shown by the nursing staff. Living in hot and leaky tents, suffering from a shortage of class rooms and equipment, putting up with inconveniences in the hospital and yet there are very few complaints. Instead, they laugh and sing about their work and when play time comes they join just as heartily into plays in the school tent or on the roof, movies whenever there is space, or, as just recently, in a Florence Nightingale memorial service.

As always, I feel that the greatest need for the students is for better ward teaching so as to link up theory and practice.

Severance Hospital - Seoul (Union hospital)

Miss Bournes reports the return to Seoul in March 1952 to begin work with the Korean Labour Corps patients. This was an army project and the army renovated two houses, and part of the hospital. A gift of a 40 bed unit was received from the UNCAACK. The army changed it's plans however and Severance was left to take civilian patients. The out-patient clinic had been destroyed but the furnace and heating system was intact. The staff "rolled up their sleeves" and helped in the necessary cleaning. The UNCAACK was very interested in having 25 orphan babies admitted. This was done and there are now 40 babies in the hospital. At present there are 19 nurses and 50 in-patients. Dr. Murray has had to do major surgery without adequate equipment. As yet, there has been no word from New York as to financial help.

Severance Hospital - Kojic-Do

Miss Sandell reports that after the evacuation from Seoul in Dec., 1950, the staff moved down to Pusan and late in January they were asked by the UNCAACK to go to the island of KEJE. Work was begun first in a small room and was later moved into school buildings. This lends itself well for a hospital building. Five of the ten rooms are used as wards two as O.P.D., the others for operating, drug room and administration, central supply room and delivery room.

Twenty two orphans are being cared for, most of them having been evacuated from the baby fold at Taejon which was a project of Miss Rosser.

There is no laundry and the washing is done in a stream while the ironing is done in one room which is also the dwelling room of the three women who do the laundry. The sterilising is done in the good old fashioned way, i.e. by hanging over the steam in a rice pot.

Last summer there were several epidemics first typhoid, then typhus and late in the spring, cholera. All maternity cases have been treated free of charge regardless of circumstances and no one has been turned away because of inability to pay. There is a full time minister on the staff and the staff meet each morning for worship.

The total Out-patients was about 90,000, total admissions about 24,000. There are six doctors and 10 graduate nurses on the staff.
Severance Nursing School - Keji-to

In April of last year, the remnants of the scattered senior class 15 in all, gathered to finish their training and graduate. These, together with others totalling 30 students graduated in August, '51. In April of this year, 10 students of the second year class were promoted to 3rd. year. There is no second year at present, but a class of 13 was accepted in November '51.

I was asked to teach nursing arts. With no equipment but 13 girls and three beds we started out. Although I shouldn't say so, we are doing very well, thank you. For every demonstration taught there is preliminary scrounging for the things needed. The girls have learned not only to take care of patients to be the patient. At the end of February, their examination took the form of a play when the staff were invited to see them show off what they had learned. It was both entertaining and helpful and one girl said "It's the first time I've ever enjoyed an examination".

And so a refugee school on a refugee island is doing its best to bring the right kind of education to refugee girls and to nurse refugee patients.

Seoul Sanitarium Hospital (Seventh Day Adventist)
and Nurses Training School.

Miss Robson reported that when the evacuation from Seoul in December 1950 occurred, at the suggestion of President Rhee, their entire group went to northeast Cheju Do. A seven room school building was given for the work but there was no electricity or running water. There were 42 nurses, 22 graduate and 18 students. Work was begun with the out-patient clinic, then a 5 bed surgical unit was started. Most of the equipment had been brought by individual staff members from Seoul. Now the OPD, which has moved back to Seoul numbers 150 a day. One outstanding part of the Cheju Do work was 32,000 complete immunisations done throughout the villages.

In March '51, Dr. Rue went back to Seoul and found the main ~~work~~ building intact but the nurses home destroyed. The only items of equipment left were the Xray and Drinker respirator. With help from UNCAACK in the way of blankets and medicines, work was begun. Many orphans, refugees and many civilian burns and accident cases were treated. 50 orphans were admitted and most of these were sent back, cured, within 3 months to their orphanages.

The school of nursing continued but was irregular. Credit was given to those who had army experience in the interval.

Pusan Branch of Sanitarium Hospital - This was started mainly for obstetric cases and there are now 16 beds - 12 obstetric and 4 surgical. The OPD average is 200 patients. There are two Korean doctors. There are more paying patients in the Pusan clinic and this helps to pay for the free patients in the other work.

In March '52, 18 students graduated and there are now 46 student nurses.

Leprosy Work - The Mission to Lepers is supporting over 1000 lepers in the Yosu Leper Colony and over 1000 at Taiku. The Presbyterian Missions are providing medical supervision of the colonies. There are still many lepers still wandering the streets unable to gain admission to the colonies because there is not enough room.

Greetings from Presbyterian Hospital